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J. LOUIS ORTON

# AUTO-SUGGESTION

## *how to master it*

INCENTIVE AND INSPIRATION FOR SELF-MASTERY AND SELF-CURE

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# AUTO-SUGGESTION

## HOW TO MASTER IT

In this book the famous author presents to the reader all the necessary information to enable him to practise Auto-suggestion for himself. It contains clear instructions on all points essential to its successful practice. Written as it is by an author of international repute, it is a very important contribution to the literature on the subject, and will benefit anyone who cares to read it carefully and put its teachings to practical use.

The author gives a complete exposition of his method of Auto-suggestion, presenting in a direct and helpful manner, its theories, methods and cures. The book is practical in every way and will enable the reader to utilize the author's methods for self-betterment and self-cure.

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# AUTO-SUGGESTION

## HOW TO MASTER IT

"*If the imagination fortified have power, then it is material to know how to fortify and exalt it.*"

—FRANCIS, LORD BACON, *The Advancement of Learning*

"*Knowledge is more than equivalent to force.*"

—DR. SAMUEL JOHNSON, *Rasselas*

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# AUTO-SUGGESTION

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*By*

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# PREFACE TO REVISED AND ENLARGED EDITION

THOUGH when in India during 1949 I intimated my intention of returning thither, if commitments allowed, within a year or so, during the interval various parts of the world claimed my attention,—Australia, parts of Africa, the Middle East, and so on. Nevertheless, as despite my eighty-one years I still retain vigorous health and mental vigour, I do not hold as forlorn my hope of at least one more professional tour in India. Should a favourable opportunity occur I shall certainly endeavour to take advantage of it. For the present, I have to reap a measure of content from my remaining personal contacts, from new arrivals and acquaintances, and from the evidences I receive that my writings are found useful to many. I believe that the Appendix that I have prepared for this edition will help to clear away various misconceptions that I have found prevalent in many quarters.

J. LOUIS ORTON

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# PREFACE TO FIRST EDITION

THIS is not a text-book; it is intended to be an incentive and (dare I hope?) if possible an inspiration.

The work is an outcome of my tour in India during 1949. Before my arrival in that country, I was given to understand that it was no unusual thing for lecturers to tell Indians what they already knew, but of which, from politeness, they seemed to be ignorant. Not being ambitious of being my own dupe, wherever I went and to whomsoever I spoke, I was careful to be almost brutally frank. Results of a very practical nature assured me that I was right in my decision; there was not merely a courteous listening to my expressed views, there was the friendly discussion of them, and outspoken appreciation also. I scarcely need add that everywhere I experienced that kindness and hospitality which is so characteristic of Indians.

Whilst in India my public work—and pleasure—was mainly the exemplification of rational hypnotism by means of lecture-demonstrations. I aimed throughout to undermine the harmful notion, propagated through ignorance and self-interest, that the subjects of hypnotic experimentation are thereby deprived of independent thought and action. Hypnotism is essentially a matter of co-operation, not of domination, though the services of someone who "knows the ropes" can help—and, indeed, train—other persons



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to walk the ropes unaided. I do not claim that I can impart through the *written* word everything that could be imparted in person; but this work is an attempt to do something tangible and far-reaching and does not make any purposive reservations.

The pursuance of my aim through the written word demands more comprehensiveness than is essential when *viva voce* instruction with actual demonstrations is available. I have endeavoured, however, to make every point clear in theory as well as in practice. A faulty theory frequently creates difficulties in practice, and also is prone to lead to justifiable, and indeed laudatory, criticism and consequent, lamentable disregard of practices from which good results might otherwise have been procured. Conversely, a correct theory is suggestive in itself; apart from its influence on those who grasp its import, it suggests new measures of utility. Without a sound, underlying theory, much of the potential advantage is missed—unseen. An experience of many years' duration has proved that by the psycho-physical and physico-psychic measures disclosed in this book the claimed results can be procured with something approaching mathematical precision.

Unavoidable curtailment of my Indian tour occasioned regret, my invited and projected visits to Calcutta, Hyderabad, Madras, and other places, having to be omitted; but my regret was tempered by the facts that once at Bombay and twice at New Delhi I broadcast some of my views, and that Mr. J. H. Taraporevala proposed that I should write three explanatory books for his Company. The two remaining books are to be on psychology in relation to sex,

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and hypnotism in relation to progress. The carrying out of this, the first of the allotted tasks, has afforded me extreme pleasure despite the pressing nature of my usual duties as a practitioner and I hope to be in India again before very long.

J. LOUIS ORTON

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## *CHAPTER I*

# TERMINOLOGICAL DISGUISES

*"Words, as a Tartar's bow, do shoot back upon the understanding of the wisest, and mightily intangle and pervert the judgment."*

—FRANCIS, LORD BACON, *The Advancement of Learning*

"WHAT'S in a name?" said Shakespeare's Juliet to Romeo, "the rose by any other name would smell as sweet." Just so! But, just as the names "Montague" and "Capulet" were hateful to many members of the respective hostile families, so the application of a name may be the deciding factor affecting the favourable acceptance or summary rejection of a doctrine or viewpoint. Edward Gibbon, in his *Decline and Fall of the Roman Empire*, wrote: "Augustus was sensible that mankind is governed by names; nor was he deceived in his expectation that the senate and people would submit to slavery, provided they were respectfully assured that they still enjoyed their ancient freedom."

When the term "hypnotism" was coined, over a century ago, by James Braid, a Manchester surgeon, it was welcomed by many of the medical fraternity especially. It afforded, they thought, a rational explanation relative to some of the phenomena that, mixed up with spurious theories and phenomena, had been associated with the terms "animal magnetism".



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and "mesmerism". However, the term "hypnotism" is derived from a Greek word meaning "sleep", and later discovering that the condition induced by his procedures was not sleep as ordinarily understood, but "the very antithesis" of it, Braid proposed to substitute the word "monoideism"—another misnomer. The word "hypnotism" has stuck however.

Gradually the term "hypnotism" became unsavoury to sections of the general public, and the word "suggestion" was substituted by many medical practitioners. Some of these attempted to differentiate "suggestive" treatment from "hypnotic" treatment, but Professor Bernheim of Nancy went so far as to assert that there was nothing in hypnotism but the name—that all was really a matter of suggestion. That view was hardly consistent with the facts, trifling suggestions being sometimes rejected by hypnotised persons who complied with suggestions involving great changes of a physical or moral nature.

In his work on *Magic, Witchcraft, Animal Magnetism, Hypnotism and Electro-Biology*, published in 1852, Braid had remarked that, although hypnotic phenomena "might be excited by audible, visible, or tangible suggestions from another person", they could occur through a person's own unaided acts, or from a mere remembrance of past feelings, without any co-operation or act of a second party. "My object, then, was to prove," he wrote, "by these results, the wonderful 'power of the mind' of the *patient over his* OWN body."

Recognizing the practicability of self-hypnotism, recognition of the mental independence of the hypnotised person was but one step forward; and it became evident that the cause of such compliance as

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occurred was expectancy. In that direction, however, Braid was forestalled by a Chicago doctor of medicine, William Baker Fahnestock, who nevertheless fell into some serious errors. The fact that particularly calls for notice here is that in *The Lancaster* (U.S.A.) *Intelligencer and Journal* a letter from him appeared, on 16th October, 1843, which, dealing with the magnetic trances supposed to be induced by Mesmer and others, stated: "I have long since proved that when a person enters this state, he does so independent of the operator, his passes, or his will, and while in this state is independent of him in every sense of the word, and if he feels disposed, can resist him in every possible way." *Nevertheless, Fahnestock went to much trouble for the purpose of assisting the patient to do his or her part.*

By degrees there came into use the term "auto-suggestion"—meaning a suggestion given by oneself without action or intervention by anyone else. (Rather similarly a "self-taught" individual is sometimes called an "automath".) In contradistinction to "auto-suggestion" the term "hetero-suggestion" is used.

In many instances, individual help is desirable and even essential for the actualizing of suggestion; but that is by no means always the case; and the first person whose methods were mainly—but by no means solely—collective in application was Emile Coué, sometimes called by his countrymen, the French, "the Merchant of Happiness", and in England and America "the Apostle of Auto-Suggestion".

Emile Coué combined procedures definitely hetero-suggestive with others of an auto-suggestive character, and with the maladroit he used definitely hypnotic

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procedures though, diplomatically, he called the whole "auto-suggestion".

McDougall and others have contended that the word "auto-suggestion" should never be applied, and they base their contention mainly on the fact that auto-suggestion could not exist apart from hetero-suggestion. On the other side, it is argued that hetero-suggestion can have no efficacy unless responded to by the person to whom the suggestion is made and who therefore makes what is tantamount to an auto-suggestion subsequent to the hetero-suggestion.

When a hetero-suggestion is made or formulated —whether in normal life or during hypnosis—it may be complied with or rejected, and may even lead to a contra-suggestion. Response to any suggestion is therefore due to a *co-operative* procedure.

I hold that "methodical assumption" would be a more appropriate term than "auto-suggestion", for in many instances the person concerned does not actually "suggest" to himself or herself—the taking for granted being an absorption of an idea rather than a *purposive* assumption of it. However, the word "auto-suggestion" has come into almost universal use, and therefore I do not propose to abandon it; but I do propose to confine it to its general application. Many years ago, when my first book on hypnotism was published, a dear old lady kindly confided to me her opinion that the book contained some very nice things, but she added, whilst sadly shaking her head, it would have been so much nicer had it not had anything about hypnotism. I had called the book *"Rational* Hypnotism", to avoid identifying myself with anyone hold-

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ing notions that I considered fallacious. That was in 1914.

It was on the 28th of October, 1911, that there appeared in *The Weekly Times and Echo* an article by me regarding my matured views on hypnotism—views which represented nine years' investigation and practice of the art. I maintained that hypnosis is not, though usually supposed to be, in itself a condition of gullibility and obedience, and that, when properly analysed, it proves to be no more than means of training the mental power—on a system closely analogous to that whereby various capacities are skilfully developed. It superimposes Attention on the basis of passivity, and I endeavoured to prove it to be identical with the contemplative mood, or meditative condition, characteristic of genius and of which I shall have more to write anon. "Hypnotism" I defined as "the art and science concerned with the systematic (as contrasted with the haphazard) training, development and utilization of Attention"; and "hypnosis" as "an artificially-induced contemplative mood". I pointed out that what nature does for the so-called "genius", hypnotic procedure can do, in degree, for the ordinary person, and that the latter then learns to apply the thus-trained attention in various ways rarely attempted by the genius. All therapeutic applications of hypnotism I held to be physical culture of an unusual character and applied for unusual purposes; whilst in education (in the ordinary acceptance of the word) hypnotism, when used aright, could be unique in that it raised the mental level, thereby saving much time and labour by going right to the basis of improvement.

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Allow me to put the argument another way. As a result of imperfect knowledge and observation the art of hypnotism became loaded with useless and hindering accretions, and the so-called "science" with spurious phenomena. *By training attention* on the rational lines indicated, all that is genuine in hypnotism is inducible. It is unscientific to multiply causes unnecessarily; and therefore hypnotism should be viewed as an educational expedient—an expedient by which the *essential* groundwork for the development of faculties, physical and mental, is readily laid. The properly treated subject of hetero-hypnotic procedure can thereafter induce in himself or herself the so-called "hypnosis" and utilize it as he or she deems best.

It was at Paris, at the clinic of two famous French hypnotists, Drs. Bérillon and Vachet that I first met Coué. That was in May, 1922, and each of us knew something of the labours of the other. I was hardly like an acquaintance who, when asked by a cynic "Why are you troubling your head about the Coué business?" retorted: "Don't make any mistake, the thing is not new to me; even when a baby I could 'Coo' as well as anybody." I welcomed Couéism because I saw in it a step forwards towards what I had been advocating for many years and what I realized the public duly appreciated.

Coué had previously perused my *Rational Hypnotism,* and almost the first thing he said to me was: "You use hypnotism; I do too, but I don't say so, I think it is better not."

An invitation to visit Coué's clinic at Nancy followed our meetings in Paris, and there I saw several

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hundreds of cases treated by him—mostly with pronounced success. Coué put my hypnotic theories to the test, declared *Rational Hypnotism* to be "a masterly examination and exposition of the whole matter", and that I was "apparently the first to solve the central problem of hypnotism", *i.e.* the nature of hypnosis. We collaborated as authors and practitioners, and were able to collate in considerable measure our individual views and methods of treatment. The word "Couéism" had been commonly applied to Coué's measures and much besides them, and an ingenious journalist applied to my contribution to what became known as "Coué-Ortonism" the term "Ortonics"—meaning my "tonic", or bracing, procedures.

Coué died in June, 1926, and I (his authorised biographer) stated in *Emile Coué: the Man and His Work*, my conviction that, by his diplomatic changing of names, alongside excellent practice, he had successfully sidestepped inefficient hypnotism and paved the way for the theoretically true and efficient.

When collaborating with Coué, and also since, I had ample opportunities of gauging the merits, and the shortcomings and handicaps, of his system, and some of the obvious advantages that accrued from modifying and augmenting it. As collaborator with Coué there passed through my hands not less than twenty-six thousand persons, and the fact stared me in the face that I was right in pressing on him, during the intercourse that occurred rather frequently, certain of the measures with which I am about to deal in this book. Probably in no respect was the acumen and intellectual candour of his mind more clearly manifested than by the readiness with which he realised

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the possibilities whereby his system could be enriched and made of wider application. Our book entitled *Conscious Auto-Suggestion* evinced that change of outlook; but Coué was then twenty years my senior, and—especially as he had so liberally adopted views and measures put forward by me—I conceded to him the right of saying the last word whenever a difference of opinion remained. In later writings he came further than then in my direction.

Before the first edition of this book was published I had nearly reached seventy-five years of age (I am now eighty-one), but, like Solon, I venture to say: "I grow old learning something continually." It would be presumptuous and inexcusably foolish to assume that I am saying "the last word" on auto-suggestion; but I make bold to assert that psycho-physical and physico-psychic approaches, such as I advocate, practically ensure the desired efficiency as auto-suggestionists and, alongside that acquisition, carry advantages not attainable by any other method with which I am acquainted. Self-moulding—physical and mental—is made easy.

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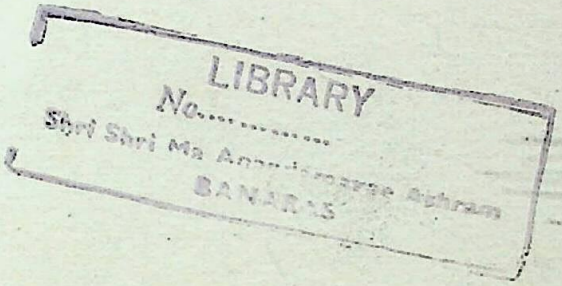


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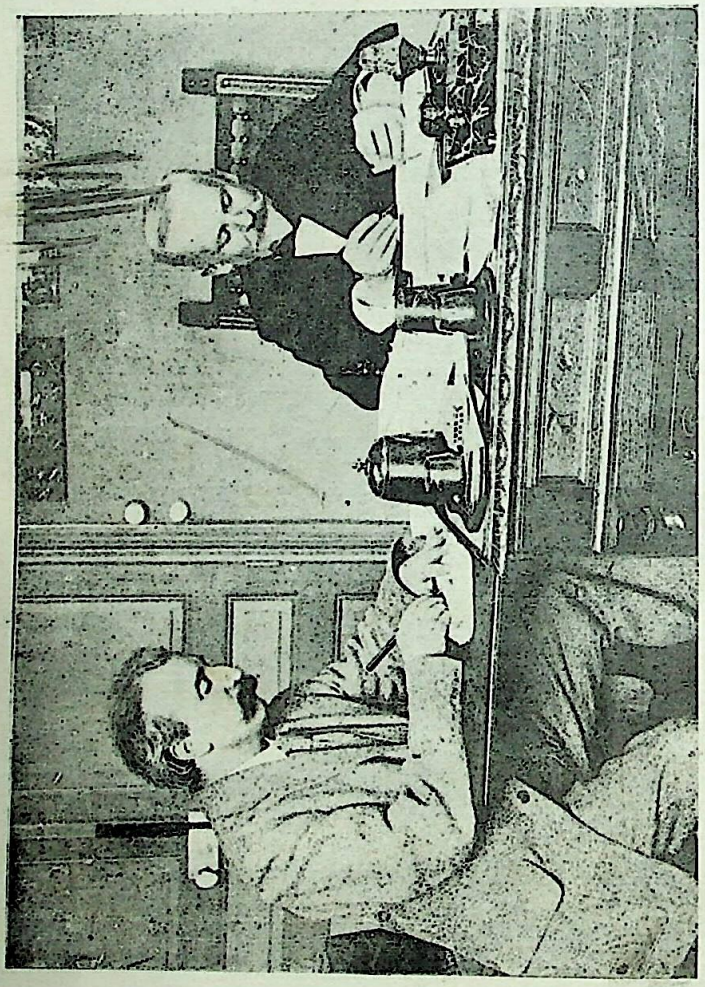

THE AUTHOR WITH EMILE COUÉ AT HIS HOME IN NANCY, FRANCE

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## CHAPTER II

# MENTAL COMPONENTS

*"That man will never change his mind who has no mind to change."*

—RICHARD WHATELEY

SCIENCE is organised knowledge—in contrast to conjecture and mysticism. The science of astronomy grew out of astrology, geology out of cosmogony, chemistry out of alchemy, and psychology—the science of mind, or of mental behaviour—out of what is sometimes termed "psychosophy", which consisted of occultisms, spiritisms, psychic magics, and other forms of mysticism. Even yet, psychology is encumbered with much spurious science; and, instead of being an interesting and inspiring study (as dealing with ourselves and our fellow-men), it can be so badly taught as to have led a sweet girl graduate to write in her mental science primer:

> "If there should be another Flood,
> For refuge hither fly;
> Though all the world should be submerged,
> This book would still be dry."

Most of us know the line of Alexander Pope which declares: "A little learning is a dangerous thing," or do some of us misquote it thus: "A little *knowledge* is a dangerous thing?"—a far less apt and rather dangerous sentiment. Josh Billings, whose *Farmers' Allminax* contains many wise sayings, stated: "It is



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better to know a little well than so much that ain't so." May I remark that my aim in this book is to ensure that everyone so disposed may at least know "a little well"—rather than something in which, perhaps, he or she would be likely to be drowned?

In the light of what I have said, I ask you, please, to refrain from following my remarks uncritically, assuming that you have merely to put them into certain "niches" left vacant; otherwise you may, perchance, put them into wrong niches,—ay, and into niches that should not exist.

It has been maintained that the possession of a scientific nomenclature is a protection against charlatanry, persons not having that knowledge being unable to understand and thus to apply them; also that psychology has the disadvantage of using terms such as "sensation", "feeling", "thought", "desire" and "impulse", which are expressions in ordinary and glib use. In reality genuine psychology is not free from technicalities coined, with the intention (ostensibly, at any rate) of avoiding circumlocution; and, very naturally, charlatans have done their best, or worst, to make the most of such terms. As the Duc de la Rochefoucauld sagely stated: "Nothing convinces persons of weak understanding so effectually as what they fail to comprehend." I hope that this book will convince and inspire without having *that* advantage!

Professor R. J. Berry, M.D., of Melbourne University, stated in *The British Medical Journal of* 9th December, 1922: "I do not think the members of my profession realise the amount of rubbish that is now disseminated as psychology; . . . There are signs that this 'sloppy thinking' is permeating the medical pro-

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fession." Therefore I, personally, would ask: "If medical men so err, what is likely to be the state of the ordinary lay mind regarding applied psychology?"

In order to clear the ground somewhat, pray allow me to ask: Do you know that you have two minds, one of which is called "the conscious mind", or "the objective mind" or something else, to distinguish it from the other mind, called the "*sub*conscious mind" or "the *in*voluntary mind", or "the subliminal mind", or something else?—and, yes, according to some persons, a third mind, the "*super*-conscious"? Do you know that persons when asleep, and also when profoundly hypnotised, temporarily have bidden adieu to their waking mind, and that the mesmeric or hypnotic operator addresses himself to a mind that ordinarily is concealed? I beg to repeat: Do you know those things, and many more akin to them?—*you do*? Well, *I don't.*

*Please mark well* that I do not contend that Mind is not complex, but I do contend that such complexity as exists is very different from what has been and is frequently depicted in lectures and books purporting to be psychological in character, and which is often accepted uncritically by even supposedly "well-informed" persons as genuine psychology, thoroughly up-to-date!

Towards the close of the nineteenth century, F. W. Myers wrote: "Beneath the threshold of ordinary consciousness there lies not merely an unconscious complex of organic processes, but an intelligent vital control. To incorporate that profound control with our waking will is the great evolutionary end which hypnotism, by its group of empirical artifices, is beginning to help us to attain."

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Beyond that conclusion, to which the labours of many investigators had led, an American writer, Thomas J. Hudson, took one step—that rash one of declaring that man has, to all intents and purposes, two *minds*. He claimed that during sleep, hypnosis, and other analogous conditions, the secondary mind is entered, which mind he held to be subservient to the primary mind and to suggestion—whether self-originated ("auto-suggestion") or from another source ("hetero-suggestion"). He contended that the secondary mind docilely accepts everything that it is told, but from those premises can reason perfectly. Moreover, as during sleep and deep hypnosis the remembrance of "long-forgotten" events may be recalled, he jumped to the unwarranted conclusion that everything we do or are aware of makes an indelible impression on the secondary mind. He claimed that hypnotism was a devised way whereby the critical faculties of the primary mind could be evaded and convictions inserted covertly in the secondary mind. How, then, did he explain the fact that hypnotised persons sometimes refuse to entertain even trivial suggestions and, nevertheless, comply with suggestions of momentous import? His answer was that auto-suggestion is more powerful than hetero-suggestion. An example of "Heads I win, tails you lose".

The investigations and experimentations of many besides myself seem to show that Professor McDougall was right in emphasising that the various names, such as "the subliminal self", the "subconscious mind" the "secondary self", and so forth, are purely hypothetical. He wrote: "It cannot be too strongly laid down, in view of the popularity of these catch-words,

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that, as commonly used, they are little or nothing more than words that serve to cloak our ignorance and to disguise from ourselves the need for further investigation. For the ordinary procedure is to postulate a 'subconscious mind', and then merely to assign to its agency all the varied phenomena of a supernormal character, its nature remaining completely undefined and its capacities for the production of marvels being regarded as without limit in any direction. . . . Any such division of the mind into two unlike parts, such as is commonly implied by names of the kind mentioned above, appears wholly unwarranted."

The after-forgetfulness sometimes experienced regarding the events of hypnosis (a forgetfulness technically known as "post-hypnotic amnesia") is sometimes supposed to be an evidence of mind-duality—as having entered a new stratum of consciousness. That is an error. If I ask a person, however deeply hypnotised he may have been, "Of what were you thinking one hour previous to hypnotisation?" he may tell me about something relating to his non-hypnotic life, but never about an occurrence of which normally he knew nothing.

Besides, such amnesia as may occur after hypnosis can commonly be abolished, non-hypnotic life and hypnotic life being blended into one—which circumstance, by the way, demonstrates the fallacy of gauging the depth of a hypnosis by the extent to which the erstwhile hypnotised person can, or cannot, afterwards recall its events.

Cases of so-called "double-personality" are due to lapse of the ability to recollect certain facts relating to one's personality. Now, if, as some hold, division

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of consciousness is indicative of a new personality inasmuch as it combines the two essential constituents of an Ego (or "self"), namely, consciousness and memory, we should be justified in contending that there may be various personalities in connection with one physical organism. But the fact should not be lost sight of that in all cases of divided consciousness—whether spontaneous or induced—the physiological basis is single, and a certain amount of psychological material is common to each of the "personalities"; the new personality does not commence with a sort of infancy, it uses much of the memory, and most of the other powers, that were used previously.

Putting aside the supposition that Man has more than a single mind, there nevertheless exists incontrovertible proof that mental operations are complex, consciousness having a background. Allow me to propose this experiment: Please close an eyelid, and, clenching all of a fist except one finger, hold that finger vertically and about ten inches in front of the tip of the nose, in such a position as to conceal some previously seen object. Having complied with this request, close the eyelid that was open and open the eyelid that was closed, meanwhile taking care that neither head nor finger is moved from the first position. In that case the finger seems opposite a different spot. Finally, close both eyelids, then open them simultaneously. You then realise that when using both eyes together, two mental pictures have been received by the brain, which pictures differ, and that the blending of these pictures portrays, or suggests, an additional dimension, viz., thickness. A one-eyed person has to do extra guessing; so has a person

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(perhaps a squinter) who has been suppressing mentally the vision of one eye—and who perhaps, or probably, may recover by separate attention to the use of the neglected eye. The special fact which I desire to emphasise by this experiment is that "within the brain" a discriminative power exists and functions of which we as individuals are not conscious. This fact can be still further demonstrated by holding up a finger about ten inches in front of the tip of the nose, and another finger about five inches, and by observing that when the gaze of both eyes is focussed on the nearer finger the further finger appears double, and when on the further finger the nearer finger appears double. Sometimes, in public demonstrations, I lead a considerable portion of my audience to suppress the vision of one eye whilst the eyelids of both eyes remain open: in other words, by mental functioning the persons make themselves temporarily blind in one eye. The procedure consists in looking at an object whilst using only one eye, then opening the eyelids of the other eye whilst assuming ("suggesting") that the raised finger will remain opposite the concealed part. This experiment, which cannot do harm (and which does good) is wont to make a profound impression, and can be utilized in a variety of ways.

Invariably there is a *centre* to whatever group of ideas is conscious to an individual. When one gazes at some selected object, physical vision has, or should have, a conspicuously clear centre around which a gradual indistinctness of vision exists. Similarly, mental vision (with or apart from physical vision) has a centre, and around that centre are ideas progressively less clear—shading gradually into what is unconscious to the individual.

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The cinematograph forcefully illustrates the fact that *duration* concerns consciousness. A conscious thought takes up an appreciable time, and any nervous process of lesser duration is necessarily *un*conscious to the individual.

You may have heard, though probably not seen, that a chicken deprived of its head may nevertheless run about for a little time. Similarly, if a frog, the brain of which has been destroyed so far as use is concerned, be hung up by its jaw and then a toe pinched, the leg of the same side is drawn up immediately, and, if one leg be held and irritated, the other leg is raised to rub it. In such instances the stimulus sets up changes in the nerves of the skin, and by means of the nerves the impulse is transmitted whereby the reaction (the "reflex") occurs. The extreme complexity of intellectual work tends to disguise the fact that even the highest type of brain-activity—that is, brain-work—is purely automatic; nevertheless, the study of the mental life of the "lower animals", and of human infants clearly demonstrates this fact.

I remember, and with some affection, Togo, a fine tomcat which once resided here: "He did the big thing" When a young puss (yclept "Tiddley"), discovered on a doorstep of "Kingsthorpe" and in close proximity to the bottles of early-morning milk, had been offered a home here, Togo proved most kind and considerate. At first, the foundling evinced what, in the jargon of the late Sigmund Freud and his followers—partial or complete—would be termed a "complex"; the near approach of a hand gave rise to *fear*, which emotion Freud would have needed (if consistent with some of his expressed "psycho-analytic" views) to ascribe to suppression of sex-instinct! Personally, I

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viewed the matter in a different light—I ventured to believe that prior brutality was sufficient to account for the fear. Without presuming to dogmatise on the matter, in justice to myself I may mention that my perhaps rash hypothesis seemed supported by the fact that, without resort to dream-analysis, word-association, or other psycho-analytic device, but alongside persistent gentleness, the fear gradually disappeared.

Well, the erstwhile kitten grew into an adult cat, and, without undue delay, gave birth to a litter of four kittens, all of which promptly commenced to exhibit propensities known as "instinctive" and mainly concerned with hunger. On the fourth day the philosopher of the party commenced to wash himself. A predisposition to walking was followed by walking of gradually increased efficiency; and, especially after the opening of the eyes, there were manifested curiosity, affection, and *volition*—choice and resolve. True, the *pros* and *cons* that preceded each resolve were neither numerous nor profound,—but neither are they so in the case of human babes. For the time of life, the kittens made by far the better show. Of all newly-born mammals the human infant is the most helpless and immature; not only are its higher brain-centres in a backward condition of development, it has little ability to perform—unlike the offspring of other animals—instinctive movements. Many months necessarily elapse before it can walk or feed itself. Nevertheless, viewed from the intellectual standpoint, no other animal admits of so much improvement.

A human babe at birth knows nothing of thickness, or, for that matter, of distance—which is why, even later, a child may cry for the moon. A babe acquires

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its knowledge in the first instance from sensations, results of what happens in its own body or outside it. The earliest movements of a child are instinctive, not results of conscious design on its part. The cry of hunger, and sucking movements, are examples to the point. But there are other predispositions which gradually make their appearance; for example, the child imitates automatically expressions of countenance, tones of voice, gestures, and so on. Nerve tracks are established in the child's brain, corresponding to the association of ideas. The child reflects, forms likes and dislikes, and makes decisions. Repetition forms habits. The aim of instruction is to *establish* special lines of thought and action. Many of the processes of everyday life are exceedingly complex in themselves and would be impracticable were it not that they have become, by degree, habitual. Think of the gradual acquirement of the ability to read and write, to play upon a musical instrument, and so on, and you cannot fail to perceive that of only a part of the requisite actions are you conscious. Something within you attended to the remainder.

Here is another experiment: Whilst keeping a wrist stiff and the fist clenched, bend the arm at the elbow, trying to bring the fist against the shoulder. By bringing the fist into the new position, what did you do to the biceps—the flexor muscle on the upper part of the arm? To that question most persons answer that they squeezed it, or contracted it, or made it rise; but *those persons are wrong.* In bringing the fist towards the shoulder in the manner proposed, it is the contraction of the muscle that raises the forearm, not the raising of the forearm that contracts the

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muscle. In other words: when purposely performing an action, we think of the desired end, and mechanism within us provides and is the means. The point I wish to drive home particularly is that for the attainment of our ends we call into play capacities within us of which we are not actually *conscious* in the ordinary acceptation of the term. We may start to walk to a chosen spot and reflect on abstruse problems during the journey. Also: we can be attending, consciously, to the duties of everyday life, and meanwhile our brains can be, in part, busily at work on the solution of problems—problems which, maybe, have been baffling our conscious reflection. Similarly, momentous results commonly occur as a result of accepted and absorbed suggestions.

The fact cannot be too strongly emphasised that what we know as "consciousness" is not a tangible something, but a condition, and a condition inseparable from the functioning of the uppermost of the layers, the *supra-granular* layer, of the cortex, or grey matter, of the brain. Under the term "mind" may be included myriads of brain and nervous processes, and even tendencies, of which we may be totally unaware as individuals. As with sight, that of which we are conscious is an outcome of hidden mental processes; and the "conscious" and the "unconscious" are continually acting and reacting upon each other; and the "conscious" cannot act alone.

Realizing the nature of "thought" the question arises: What is Mind? If it be contended that mind acts on or through the body but is independent of it, how comes it that alcohol can make the mind drunk? that tea and coffee can stimulate one's thoughts? that

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musk and camphor can reanimate a sinking consciousness? that ether and chloroform can deaden it?

Though in common parlance one speaks of "mental" as distinguished from "physical" causes, are they really distinct entities? One may refer to the effect of emotion on bodily functions, but if viewed closely so as to get a clear mental conception, one finds one is forced to take into account various "physical" peculiarities which are comprised in the emotion. If, from one's conception of an emotion, one attempts to put aside those physical "symptoms", one finds that the idea of emotion is obliterated—non-existent. In considering the effect of music on the mind, one needs to assume the effect on the auditory apparatus, including that portion of the brain where the impressions are registered.

Mind is dependent on the vital functions and the harmonious interactions of many other bodily tissues. A brain would be useless but for the avenues of intelligence—the sense-organs and the nerves by which they are connected with the spinal cord or the brain. Another function of the brain is to be aware of one's individuality, appetites, and desires, which knowledge is an outcome of organic sensibility of internal and external bodily parts. The quality of the blood, and the presence in it, or absence from it, of bio-chemical substances called hormones profoundly affects mental as well as physical functions.

Of course, if one assume that at birth a soul takes possession of a body which it leaves at death, what is there intrinsically absurd in the notion of a soul taking possession of another body, or of transmigration of souls into other bodies, human or other? But do

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even the few facts of the many I might have adduced lend any support to that notion? I trow *not*. Further: unfortunately a disembodied soul, viewed as an immaterial entity, seems to bear a striking likeness to a "point" as defined by Euclid—"position without magnitude".

From the physiological standpoint, thought in all its manifestations may be described as *the inner side* of a certain type of nervous process; and surely we cannot conceive of the act of thinking without assuming the action of a *something* that thinks, any more than we can think of heat—as ordinarily understood —as apart from something that is heated, though it may be but a gas.

A famous physiologist, chemist and botanist, Hermann Boerhaave (1668-1738), in his *Hippocrati*, wrote: "The Supreme Ruler has associated the mind with the body by such a law that without a suitable state of body the mind is evidently inactive and becomes so disconsolate and unlike itself, that you in vain search for mind in the mind itself." But in *The Literary Guide* dated May, 1934, Britain's great physiologist and anthropologist Sir Arthur Keith wrote: "I know of no one who has inquired at first hand into the human brain and has been able thereafter to believe in any form of dualism." Consistent with that viewpoint my readers will understand that though my remarks are sometimes couched in physiological and sometimes in psychological language, the differentiation is made solely for purposes of convenience and perspicuity, for, like Professor Alexander Bain, I view Man as "a double-faced unity".

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## CHAPTER III

# "MIRACLES OF HEALING"

*"Take no miracles on trust; always look for causes."*

—LEONARDO DA VINCI

WHOEVER attempts to discover the reasons for his being satisfied as to what he accepts as true will probably place in the first division those beliefs which are grounded, in his or her estimation, on *direct* personal experience. "He scoffs at scars who never felt a wound."

In the second division may be placed beliefs founded on the idea of adequate causes. I say *"the idea of* adequate causes" because opinions arrived at in that way are very often erroneous. I once read of a sailor who, on his return from his travels, related to his mother his experience of flying fish and a burning mountain. "No, no, Jack!" protested the old lady, "You'll never make me believe such nonsense! I know what travellers' tales are!" The sailor, however, persisted in relating more of his experience; and his mother, with equal obduracy, rejected truth after truth. Driven to desperation the sailor coined an experience. "In Jamaica," he said, "I saw sugar growing on trees, and rivers of rum." His mother was enraptured. "Ay, ay, child," she exclaimed, *"Now* you speak *sense. That* I can well believe, for I *know* that sugar and rum come from Jamaica."



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There are numerous things, however, which are accepted and adhered to as a result of mere credulity. Who has not heard members of the fairer sex argue in this way: "It is, because it is! Of course it is."

The logical faculty is largely a result of experience and true education. The young child believes almost anything it is told; it has little food for reflection to fall back upon. Dogmatic statements are very readily instilled during one's childhood. Accumulations of such impressions bar the path to the acceptance of contrary ideas. Thus, unless an adult has been convinced by a true education that he is fallible, and that the superficial and the profound aspects of a matter are often totally at variance, the older he (or she) becomes, the more deluded and bigoted will he (or she) be on many matters that do not come within the range of common experience.

I should, perhaps, refer here to an error, commonly made regarding insanity. If a very young child be told that babies are brought by storks, it is extremely likely to believe the statement. If, however, an adult were sincerely to say that he had done his mother an injustice, for he had long been thinking (like so many other deluded adults) that babies were not really brought by storks, he would be insane. The belief in the very young child would be an outcome of ignorance and consequent gullibility, whereas in the adult it would be a result of insanity. In short: the absurdity of a belief is a secondary matter. What is important is how the idea became accepted. A person is not insane because he (or she) holds absurd views; he (or she) holds the views because he (or she) is insane.

The emotional element predominates in most

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minds. Consequently an orator who skilfully attempts to inculcate his views is always on his guard against arousing prejudice through attacking at once the impression he desires to uproot; he strives to find a point of common agreement so that a helpful sympathy may be aroused. That point gained, he gradually presents his ideas as the minds of his audience become adequately prepared for them. Such a course is prudent, though sometimes unfair, for, under the banner of seeming candour, the unscrupulous orator may introduce much sophistry. "The world," declared Benjamin Disraeli, Earl of Beaconsfield, "is ruled by rhetoric, not by logic."

Oliver Goldsmith, despite his great literary ability, was a conspicuous novice in the affairs of everyday life. Sitting one evening in the tavern where he was accustomed to have supper, no sooner was the chop which he had ordered placed on the table than an intimate acquaintance seated nearby seemed to evince great uneasiness, and asked Goldsmith why he could tolerate being served with such a stinking chop. "Stinking!" exclaimed Goldsmith; "in good truth I do not smell it." "I never smelled anything more unpleasant in my life," declared his acquaintance; "the fellow deserves a caning for bringing you meat unfit to eat." "In good truth," admitted Goldsmith, "I think so too; but I will be less severe in my punishment." He immediately called the waiter and insisted that he should eat the chop as a punishment. The waiter demurred; whereupon Goldsmith threatened to knock him down with his cane unless he complied at once. The waiter yielded, and had eaten half of the chop, when Goldsmith, out of sheer kindness of heart, relented and gave him a glass of wine to make

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the penance less obnoxious. The waiter finished the meal, and Goldsmith's acquaintance burst into a loud laugh. "What ails you now?" asked Goldsmith. "Indeed, my good friend," was the reply, "I could never think that any man whose knowledge of letters is so extensive as yours, could be so great a dupe to a stroke of humour: the chop was as fine a one as ever I saw in my life." "Was it?" said Goldsmith, "then I will never give credit to what you say again; and so, in good truth, I think I am even with you."

An amusing anecdote, no doubt! But one that is deserving, I feel, of serious reflection. In it are illustrated some effects of suggestion, emotion, and auto-suggestion.

Now, please, think of a very different story—one which, though fiction, is sometimes paralleled in real life. It is of Shakespeare's Othello, who, frenzied by Iago's diabolical insinuations regarding the Moor's beautiful and virtuous wife, Desdemona, laments:—

" O, now for ever
Farewell the tranquil mind! Farewell content!"

But had Othello, prior to that circumstance, truly learned the art of tranquillity, he could not have fallen an easy prey to Iago's machinations; he would have weighed, intuitively, the *pros* and *cons*, and would have been saved from the homicidal acts whereby the lives of himself and his wife were terminated. "My nerves get the better of me," "I've a very quick temper," "I can't help worrying; I'm made like that," and other similar excuses, cease to be exonerations for impetuosity when one has grasped the truth that characteristics are not fixtures but can be modified and even abolished. As was stated by Dr. John Arm-

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strong, in a poem entitled "The Art of Improving Health" (a poem written in the eighteenth century), "'Tis *the great Art* of Life to manage well the restless mind." One of Armstrong's contemporaries, the celebrated Dr. John Abernethy, after declaring gluttony to be "one grand cause of the complicated maladies of the human race", continued: "The state of their mind is another grand cause, the fidgetting and discontenting themselves about that which cannot be helped; passions of all kinds—malignant passions, and worldly cares—pressing upon the mind, disturb the cerebral action and do a great deal of harm."

It is mainly through the emotions that thought influences bodily functions, and thus affects health favourably or the reverse. The secretions of the ductless glands doubtless are intimately concerned with emotion, by their entrance into the bloodstream; but they themselves are highly susceptible to emotional influences. A pathologist of the first rank, Dr. Harry Campbell, wrote of my former collaborator: "I have no doubt that M. Coué's methods owe their success in no small measure to their tranquillizing action on the mind, and the consequent beneficial changes wrought in the blood by the harmonious functioning of the glandular and other tissues. Worry, apprehension, the fretful stir unprofitable, are incompatible with perfect health. Among other effects they upset the nicely-balanced interplay of glandular activities, and in this way alone cause disharmony throughout the entire organism. Tranquillity and content of mind favour that harmonious interplay of the bodily functions which constitutes health, and M. Coué's method does much to ensure them."

Martin Luther declared: "The mind is like a mill

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that cannot stop working; given something to grind, it grinds *that*. Given nothing to grind, it grinds on yet, but it is itself that it grinds away." An important truth, but little recognised, underlies that statement; persons do not become nervous wrecks through sheerly intellectual work, but by anxiety and vexation—which frequently are accompaniments of it. Unemotional mind-weariness, like muscle weariness, normally paves the way to recuperative slumber; and, too, it is prone to lead to that "unconscious" brain-work of which more will be said later in this book.

In 1625 the town of Breda in Holland was captured by the Spaniards under the command of Spinola. During the siege the garrison was reduced to intense distress by scurvy in its severest form. The mortality was extreme, and the city was about to be surrendered. At that juncture the Prince of Orange managed to send word that if the defenders would hold out a little longer they would receive a wonderful specific procured, after great difficulty, from the Orient. In due course the supply arrived, and three small phials were given to each physician. "It was publicly given out," wrote Dr. Frederic van der Mys, "that three or four drops were sufficient to impart a healing virtue to a gallon of liquor. We now displayed our wonder-working balsam; nor were even the commanders let into the secret of the cheat put upon the soldiers. They flocked in crowds about us." Cheerfulness again appeared "in every countenance, and faith prevailed" "in the sovereign virtue of the remedy. . . . The effect of the delusion was astonishing. Such as had not moved their limbs for a month, walked the streets sound straight and whole: and, those whom former 'remedies' had 'made worse' were restored to perfect

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health." And what did the phials contain? Merely a decoction of wormwood, camomile and camphor! "It is well known," wrote the physiologist and psychologist Dr. W. B. Carpenter, "that mental depression is one of the 'predisposing causes' of scurvy."

Epidemics of scurvy have often been influenced by changes in emotional atmosphere. Fear should be recognised as pathological in itself; and as predisposing to disease in many forms, inasmuch as it seriously interferes with every bodily function—including digestion; and who is unaware that "stomach disorder" is often a precursor of far more serious ill-health?

"A savage convinced that he is bewitched by a powerful magician, will assuredly die, and die in a few hours, unless someone is at hand who can persuade the victim that his counter-magic is even more powerful," declared Dr. Marett, the anthropologist. Natives of Central Australia and the Congo region have been adduced as notable examples of that propensity, and Sir John Fraser, in *The Golden Bough,* wrote: "When some of the aborigines of Victoria desired to destroy an enemy, they would occasionally retire to a lonely spot, and drawing on the ground a rude likeness of the victim would sit around it and devote him to destruction with cabalistic ceremonies. So dreaded was this incantation that men and women, who learned that it had been directed against them, have been known to pine away and die of fright."

How often does an unfavourable verdict emanating from a medical practitioner, cause otherwise-curable complaints to become chronic or even to end fatally! The most genuine of aids to well-being or recovery can be made ineffectual, or may even be made

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to appear to have disastrous effects, by expectation. When a patient who is recovering from a severe illness relates an account of the sufferings he or she endured, the manner and facial expressions of the ill-person show signs of suffering through the remembrance, and recovery is retarded. Medical students commonly experience, through auto-suggestion, the symptoms of the diseases they happen to be studying. That patent-medicine pamphlets flood the country with fanciful and sometimes injurious suggestions is clear. Nevertheless as Galen, "the prince of physicians," pointed out eighteen centuries ago, "When a sick man's imagination has been struck by the idea of a 'remedy' which is without efficacy, that 'remedy' becomes endowed with beneficent power."

The great Scottish anatomist and physician, John Hunter, asserted: "As one state of the mind is capable of producing a disease, another state of the mind effects a cure." Every medical practitioner is aware of the value of playing on the imagination of patients, and of their relations—but in another sense.

Paracelsus (1493-1541) introduced a sympathetic ointment. For the treatment of a wound all that one had to do was to dip a splinter of wood into the blood of the patient and then stick the wood into the ointment. That was held to be everything necessary to effect a cure. Even if the patient lived ten or twenty miles away, if you had some of the blood and the ointment, the cure could be effected just as well as if in close proximity. Further: it was contended that if a man was wounded and the weapon was exposed to the air, the wound was painful; but by covering the weapon with ointment, the wound healed.

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The ointment had a great vogue. The true explanation of its efficacy was given by Andrew Libavius, a native of Halle in Saxony. In a treatise published in 1592 and entitled *Against the Paracelsic Imposture of the Weapon Salve,* he wrote: "When at Jena my attention was directed to the Weapon Salve by an illustrious and widely-celebrated man who firmly believed in it, I argued that wounds were cured by Nature, and that the ceremony was an imposture or done to encourage the patient and gain his confidence, though it may also be of use by directing the natural forces to the spot, through the imagination, and preventing the improper applications; for how much harm these may do is known only too well."

Nevertheless, in 1625, a reputable physician, Dr. Robert Fludd, introduced the weapon salve to England. Its ingredients were moss growing on the head of a thief who had been hanged, mummy dust, human blood, suet, linseed oil, and a species of clay called "Armenian bole". The sword, after being dipped in the blood was anointed and then put in a cool place, and the wound was cleansed, bandaged, and otherwise cared for.

Sir Kenelm Digby, a chemist, philosopher and Gentleman of the Bedchamber to Charles I, introduced a sympathetic powder which was said to have been brought from the East by a Carmelite friar. The powder, if applied to the linen which had imbibed the blood or pus of a wound, or to the arm or weapon of the inflicter, provided they were still stained with the blood of the wounded person, effected cure—so it was claimed. However, it was held necessary that the wound should be kept clean and protected from the air.

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In 1745 a sweating powder was invented. Some was mixed with the urine of the person affected, and that was kept boiling over a fire as long as the perspiration was intended to continue. The patient meanwhile had to keep in bed, be covered up warmly, and drink several basins of tea. The remedy was said to be infallible.

In the light of the foregoing, it should hardly excite surprise that Sir Andrew Clarke, a physician to Queen Victoria, declared that what sick people usually wanted was something that tasted nasty, and which had *some* palpable effect; so he was accustomed to prescribe, with the happiest results, bitter aloes or gentian, with bicarbonate of soda.

François Magendie (1783-1855), the French physiologist, who threw much light on the nervous system, the veins, and dietetics, in addressing his medical class, said: "Gentlemen, medicine is a great humbug. I know it is called science. Science, indeed! it is nothing like science. Doctors are merely empirics when they are not charlatans. We are as ignorant as men can be. Who knows anything in the world about medicine? Gentlemen, you have done me the honour to come here to attend my lectures, and I must tell you frankly now, in the beginning, that I know nothing in the world about medicine, and I don't know anybody who does know anything about it. . . . We are collecting facts in the right spirit, and I daresay, in a century or so, the accumulation of facts may enable our successors to form a medical science. . . . Oh, you tell me doctors cure people. I grant you people are cured, but how are they cured? Gentlemen, Nature does a great deal; imagination a great deal; doctors

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—devilish little when they don't do any harm. Let me tell you, gentlemen, what I did when I was physician at the Hotel Dieu. Some three or four thousand patients passed through my hands every year. I divided the patients into two classes; with one I followed the pharmacopoeia and gave the usual medicines, without having the least idea why or wherefore; to the others I gave bread pills and sugared coloured water, without, of course, letting them know anything about it; and occasionally, gentlemen, I would create a third division, to whom I gave nothing whatever. These last would fret a great deal; they would feel that they were neglected; sick people always feel they are neglected, unless they are well drugged, 'les imbeciles,' and they would irritate themselves until they got really sick, but Nature invariably came to the rescue, and *all the third* class got *well*. There was but little mortality amongst those who received the bread pills and coloured water, but the *mortality* was *greatest* among those who were carefully *drugged* according to the pharmacopoeia."

Without any desire to throw doubt on the veracity of Magendie, I feel I should remark that some discretion must have been exercised in the choice of persons chosen for the third class.

Here I should refer to what are sometimes called "miracles of healing". The word "miracle" corresponds to the Latin *miraculum,* and literally means "something wonderful". In that sense the word was used by the Roman orator Cicero in reference to the fancies of certain philosophers. The wonder associated with what is deemed miraculous consists in this: what is related or observed, or supposed to be observed, is

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assumed to transcend or to contradict ordinary experience. The word "miracle" is a correct translation of the word used by New Testament writers to denote "signs" and "wonders".

Whether a phenomena (that is, something that can be observed) is or is not wonderful, does not depend, essentially, on the thing observed, but on the attitude and belief of the person by whom it is contemplated. When a phenomenon has become familiar, it is likely to be viewed as commonplace; but even the most ordinary circumstances of everyday life are inexplicable beyond a point, and, therefore, the "solution" of a mystery cannot consist of more than bringing the "facts" of the case into closer association with "facts" better known to us. A so-called "law of Nature" is simply a generalization, from reason and experience, that under certain defined conditions a certain specific result occurs, —merely a statement regarding observed uniformities in Nature. Consequently, a "law of Nature" does not affirm that under certain circumstances a certain result *must* occur, but that it *does* occur. However, every new discovery in science demonstrates that the "secrets" of Nature are not all solved; consequently, no intelligent person jumps to the conclusion—or even entertains for a moment the notion—that an occurrence—however extraordinary it may happen to be—betokens a contravention of the order—the uniform order—of Nature. Indeed, in any case, how could anyone be sure, regarding an unexpected occurrence, that he is not face-to-face with a hitherto undiscovered "law"? Nevertheless, for rational belief regarding an extraordinary account or appearance, the evidence needs to be proportionably strong.

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When I asked Coué what he thought of the "miracles" ascribed to Madame Blavatsky, he wittily replied: "I would believe in them if I had seen them performed *a few times.*"

When the Universe was supposed to be governed in accordance with the caprice of a number of deities, or of one deity, the formulation of laws of Nature was out of the question, although, of course, some approach to uniformity was taken for granted. Savage and superstitious peoples, ancient, mediaeval, and modern, have their series of miraculous happenings to record; thus incidents admitting of ready and even obvious explanations can be viewed as contra-natural or supernatural, and narrations of most fantastic character can be swallowed with avidity. No wonder then, that persons rather more astute than the ordinary have often taken advantage of the situation, and, by seemingly miraculous feats, become accepted as divine ambassadors and mediators, thus gaining control. Official healing was for long associated with religious practices, and in the New Testament epistle ascribed to St. James (V. 14, 15) prayer is ostensibly viewed as a panacea for physical ills—a circumstance which is heeded, tacitly at any rate, by Mormons and Christian Scientists especially. The caution of the Roman Church is characteristic: it sanctions freethought regarding the alleged miracles at Lourdes, Loretto, Echternach, and other shrines. Roman Catholics may accept or reject them in accordance with individual estimates of the evidence adduced.

Upon the tombstone of Deacon François de Paris, in the churchyard of St. Mèdard, well-attested cures, called "miracles", were wrought in 1776. Not only

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were neurotics cured, but *convulsionnaires* who stood or lay upon it were inspired with what was considered astounding eloquence, endurance, or—it was claimed—knowledge. Nevertheless, the "miracles" were derided by the Jesuits inasmuch as they were connected with the Jansenists, by the Protestants because they were Romanist, by medical men as quackery, and by scientists because they were called "supernatural". Eventually, through the influence of the Jesuits, the churchyard was closed by royal decree, which gave rise to the Parisian epigram:

"De par le roi, defence à Dieu
De faire miracle en ce lieu."

However, only the scene of the "miracles" was changed, for, from a few grains of the earth from the grave, the self-same kind of wonders could be produced wherever the *convulsionnaires* were assembled for a séance. At the present day there is no adequate reason for suspecting deceit, or the "supernatural", in connection with the ascribed phenomena. *But,* if anyone professes to be divinely commissioned and claims as evidence something that may be done by someone else not claiming a divine commission, the value of the evidence adduced by the former is scientifically worthless. It is a significant fact that as knowledge of the workings and possibilities of Nature increased, the claims for the performance of miracles decreased. Many of the supposed miracles were duplicated. Coué told me that wherever priestcraft prevailed his methods were opposed—whether the countries were nominally Roman Catholic or Protestant. The U.S.A., he said, was particularly indisposed to tolerate any thera-

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peutic work not done by officially-authorised medical men unless under the guise of religion.

That through suggestion, though not commonly recognised as such, in ancient as in modern times, the lame have often been enabled to walk, and even the blind to see and the deaf to hear, and so on, in no way exceeds the bounds of credibility. Certain ecstatics, from meditating on the wounds of Christ, were asserted to have suffered from erythematous circles, weals, and even bleeding. Louise Lateau and Catherine Emmerich were two modern ecstatics closely observed by medical men determined to find out any deceit if existing; and the genuineness of the phenomena seemed established. But similar stigmata can be induced experimentally by hypnotic suggestion. So may the appearance of a burn. Why? Because mental action can play, through the nervous system, on the blood circulation and the skin. An electric machine was invented by Professor Waller which recorded currents in the skin and thereby showed that such currents were caused by even passing emotions.

At a Diocesan Conference in Manchester during November, 1924, Dr. Temple, who later became Archbishop of Canterbury, stated that " no greater disservice could be done the Church" than to attempt to identify Coué's cures with "faith" cures associated with the Christian religion. Coué, on his part, maintained that, although auto-suggestion and hetero-suggestion explained the Church's faith-cures, the active principle lay in belief in the supposed virtue of an intrinsically worthless thing—in short, that belief in a fetish, or in a bread-and-sugar pill, or in coloured water, could be equally efficacious. Coué contended that he achiev-

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ed his own results by leading persons to see themselves as they were in reality; and that the seemingly most wonderful cures were the most easily explained of all. (I have sometimes had occasion to say to a cured person: "Take your choice: either the diagnosis—which you believed—was incorrect or I have performed a miracle.") If, Coué argued, the Church's cures were due to the causes to which the Church ascribes them, those cures could not stop short when reaching the organic, however serious, for to Omnipotence all things must be equally easy. To cure a man "sick of the palsy" may be a simple matter; and functional cases are often mistaken—even by fully-qualified medical men—for organic ones. Sir Alfred Fripp, Surgeon to King George V, in introducing Coué to a British audience, stated that "Suggestion had not hitherto secured wide application in surgery, but he (Sir Alfred Fripp) wondered whether there was not something at least of auto-suggestion in results claimed for surgical operations; whether sometimes they were not obtained as much by pomp and circumstance as by the surgeon's knife or the bonesetter's art." Personally, I confess that, through endeavouring to be as thorough as possible in administering treatment, I did not realise prior to my first visit to Nancy, some of the results procurable by essentially psychological treatment; though, naturally, I was gratified when, upon our collaboration as practitioners (and authors), Coué augmented his method by including measures which I had long advocated.

I want to be very definite here. In the theological sense, a miracle transcends the bouds of the "natural", and in that sense I have no belief in miracles; and

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were they genuine they would be definite obstacles to, and indeed preventives of, scientific progress, uniformity being essential. But I should emphasise that, in reference to the organic in contradistinction to the hysterical and the functional, I do not wish to infer that a definite line of demarcation can be drawn. Nearly every functional trouble has an organic factor, and nearly every organic trouble is associated with a functional and what may justly be termed as "hysterical" factor—a factor which accompanies and commonly outlasts the organic factor. When, however, the hysterical element is dispensed with readily, attention may thereby be diverted from the organic trouble, which may consequently be expected to disappear later. The incompetent diagnostician, especially if employing, or professing to employ, hypnotic suggestion, may believe and say that the hypnosis has not been deep enough, and may thus delude the sufferer and his or her associates as to the actual nature of the complaint. Further: a crab or a starfish can grow a new limb—involving the construction of a new joint—and humans, although they cannot grow new limbs, can grow new pieces of skin, can restore, imperfectly, muscles, ligaments, nerve fibres and bones which have been injured. and can even form a substitute (a "false") joint when dislocations have been allowed to remain. All those processes are dependent on nerve and blood supply, and are really extensions of normal processes of nutrition and growth. They may, however, be prevented by unfavourable brain-action, and hastened by favourable brain action. If, however, relationship between the affected parts and the brain be severed a physical trouble may be irremediable—even by surgery of the

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most skilful character. The mystic may ignore the distinction, but it is of vital importance to a rational outlook regarding all branches of healing. Wonderful though some of the phenomena procured through hypnotic devices are, it is probably a fact that hypnotic devices are, it is probably a fact that hypnotism reveals nothing absolutely new—that every one of those phenomena may and sometimes does occur apart from hypnotism. Nevertheless, the chances in that direction are so remote that recourse to the known and recognized revealer—hypnotism—is highly advisable in numerous instances. The only advantages of belief in "supernatural" healing agencies lies, I firmly believe, in the benefit derivable from indirect suggestion. Conversely, such belief is fraught with serious dangers—dangers that arise from, and are provoked by, the evinced distorted notions of Nature and her workings. As great old Professor Thomas Henry Huxley pointed out, when you err Mother Nature raps your knuckles and leaves *you* to find out why.

Is the following authentic anecdote suggestive? I quote it word for word, from that intensely fascinating book, *The Curiosities of Literature,* by Isaac D'Israeli.

"When the Reformation was spread in Lithuania, Prince Radzivil was so affected by it, that he went in person to pay the pope all possible honours. His holiness on this occasion presented him with a precious box of relics. The prince having returned home, some monks entreated permission to try the effects of these relics on a demoniac, who had hitherto resisted every kind of exorcism. They were brought into the church with solemn pomp, and deposited on the altar, accompanied by an innumerable crowd. After the usual

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conjurations, which were unsuccessful, they applied the relics. The demoniac instantly recovered. The people called out *a miracle*! and the prince, lifting his hands and eyes to heaven, felt his faith confirmed. In this transport of pious joy, he observed that a young gentleman, who was keeper of the treasure of relics, smiled, and by his motions ridiculed the miracle. The prince, indignantly, took our young keeper of the relics to task, who, on promise of pardon, gave the following *secret intelligence* concerning them. In travelling from Rome he had lost the box of relics; and not daring to mention it, he had procured a similar one, which he had filled with the small bones of dogs and cats, and other trifles similar to what were lost. He hoped he might be forgiven for smiling, when he found that such a collection of rubbish was idolized with such pomp, and had even the virtue of expelling demons. It was by the assistance of this box that the prince discovered the gross impositions of the monks and the demoniacs, and Radzivil afterwards became a zealous Lutheran."

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## *CHAPTER IV*

# CONFLICTING ENERGIES

"*Success nourishes hope; they are able because they think themselves able.*"

—VIRGIL

CHARLES DARWIN, in his book on *The Expression of the Emotions*, wrote: "The conscious wish to perform a reflex action sometimes stops or interrupts its performance, though the proper sensory nerves are stimulated. For instance, many years ago I laid a small wager with a dozen young men that they would not sneeze if they took snuff, although they all declared that they invariably did so; accordingly, they all took a pinch, but from wishing much to succeed, not one sneezed, though their eyes watered, and all, without exception, had to pay me the wager."

If one wishes to restrain laughter, but doubts one's ability to succeed, one laughs the more. When anyone doubts one's ability to swallow a pill, one actually makes the movements whereby the pill is held in the mouth; nevertheless, a plumstone may be swallowed *accidentally*. If one tries hard to go to sleep, but expects to keep awake, one remains awake until one has ceased to make the effort—and, of course, partly in consequence of the fatigue resulting from the strain. A person expecting to go to sleep can scarcely keep awake: and a person expecting wakefulness induces insomnia.

Many cyclists can recall days when they were learning to ride, their clutching at the handlebars,



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their fear of falling, and if their gaze alighted on a stone lying ahead how they would fix their gaze on it and actually swerve round in its direction instead of looking in the direction in which they desired to travel. Thereby the centre of gravity would be altered, the leading wheel, like a falling hoop, would twist towards the stone and the dreaded collision would take place. The fear led to exactly what one wished to avoid.

A non-swimmer, or a novice, who does not realize the buoyancy of the water, may, and commonly does, jump to the conclusion when his or her face is covered by water, that drowning is imminent, and if therefore yielding to a temptation to thrust the arms out of the water, the head becomes submerged in consequence —just as the erstwhile exposed part of a piece of wood becomes submerged if the wood be turned over. *Trying hard defeats.* Paradoxically, *self*-confidence is of no avail in itself for persons may come to grief through holding wrong notions. I wonder how many persons have drowned through their belief in the absurd notion that a body rises three times and no more!

We all know how prone some drunkards and other victims of bad habits are to complain that, although they intensely desire to overcome their weakness and have tried hard to succeed, the habit has proved too strong. In that they resemble those who pass through life complaining that they cannot help worrying, or that they cannot help giving way to ill-temper or rage. In all such instances the *mental attitude* of the victims has been a preventive of reform.

A sharp-witted American advertised that he had an infallible recipe for turning the yolks of eggs into gold. When he had received the requested financial

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remittance (which he guaranteed to refund if his recipe failed) he forwarded instructions somewhat as follows: "Set the egg before you, and focus your thought on its becoming gold. You must think of the matter attentively and uninterruptedly for five minutes, and never throughout that time think of a hippopotamus or anything connected with one." It was stated that, though thousands of persons paid for the recipe, not even one claimed a refund. The persons might try hard not to think of a hippopotamus, but the harder they tried the worse was their failure. Figuratively, if they barricaded the imagined window, the imagined hippopotamus would slip through the imagined back door.

When Coué first came into prominence he excited astonishment by the seemingly "miraculous" cures which came about through his ministrations, but also by his statement regarding "Will". "If we open a dictionary," he wrote, "and look up the word 'will', we find this definition: 'The faculty of freely determining certain acts.' We accept this definition as true and unassailable, although nothing could be more false, and this will that we claim so proudly, always *yields* to the imagination. It is an *absolute* rule that admits of *no exception*." Yet with strange inconsistency, Coué stated: "We only cease to be puppets when we have learned to guide our imagination"; and "We can control and lead our imagination, just as a torrent or an unbroken horse can be controlled." That was, verbally, his conception of what he called "conscious auto-suggestion", and the obstacle was that to which Charles Baudouin gave the title: "The Law of Reversed Effort." The principle formed the pivot of Coué's

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method, but Baudouin went so far as to state: "Coué's most original contribution, his stroke of genius, was, I consider, his discovery of the Law of Reversed Effort. He did not give it a name; he did not find for it a definite psychological formula; he did not analyse it. But he discovered it!" That statement is unjustifiable. Baudouin himself actually cited more than once a book which indisputably evidences that he was wrong. That work was Professor August Forel's *Hypnotism*. The work in question was first published in 1889, and part of it had appeared the previous year in a periodical. The passage to which I refer runs: "When we long very much for something which we do not possess, a contrast impression of the unattainability of our wish not infrequently presents itself all the more intensely. This psychological condition becomes especially marked in the longing for subjective feelings. If we wish to force them to appear, they disappear. If we attempt to force sleep consciously, we remain sleepless. If we attempt to force a coitus in the same way we become for the time impotent. In a similar manner, if we attempt to force ourselves to be pleased, we only become annoyed, and so on. And the more force the superconscious will attempts to exercise, the greater will be the defeat, while the same longed-for feelings appear quite by themselves as soon as one can give in to belief without concentration, especially when one has recourse to the assistance of corresponding conceptions of the imagination."

As long ago as 1885, George Bernard Shaw represented his pugilistic hero, Cashel Byron, as saying: "Striving and struggling is the worst way you can set about doing anything. It gives a man a bad style

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and weakens him. It shows that he doesn't believe in himself much. Nothing can be what you might call artistically done, if it's done with effort. If a thing cannot be done light and easy, steady and certain, let it not be done at all. Sounds strange, doesn't it? But I'll tell you a stranger thing. The more effort you make, the less effect you produce. A *would-be* artist is no artist at all. In all professions any work that shows signs of labour, straining, yearning, is work beyond the man's strength that does it and therefore not well done. Perhaps it's beyond his natural strength; but it is more likely that he was badly taught. Ease and strength, effort and weakness go together."

"The province of true art is to conceal art."

Charles Lunn gave, as early as 1873, in his *Philosophy of Voice*, the following as a vital fact regarding voice and every other activity: "*Ninth Law.* No effort; all effort is error. Nature says in effect, 'Put me right, trust me, and I will play for you; distrust me or discourage me, and I will trick and disobey you.'"

I discussed the matter of Reversed Effort with Coué, and he laid no claim to have done more than *emphasise* and *utilise* the psychological fact; indeed, the truth is so obvious that it must have occurred to numerous persons throughout ancient, as well as modern times. Coué was wont to refer in his addresses to St. Paul (Romans VII, 19-23) and Ovid as having partly expressed the matter. The passage in Romans says: "The good that I would I do not; and the evil that I would not, that I do." Ovid declared: "I perceive the right things and approve of them, and yet I pursue the wrong ones." However, the "sin of omission" on the part of St. Paul and Ovid seems to have

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been disinclination to do the right,—a disinclination owing to *not even trying*, not to trying hard but with the underlying conviction of inability.

In ignorance of what George Bernard Shaw had written on Ease as opposed to Effort, I devoted a whole chapter of *Rational Hypnotism* to that subject; and my little book *Three Aspects of Voice Production: Physiological, Practical, Hygienic*, published in February, 1904, contains this passage which (though its terminology is not such as I employ nowadays) may be welcomed by many students of singing: "All who are thoroughly acquainted with Hypnotism know that the mind exercises an enormous influence over the body, and they will at once recognise the reasonableness of the statement that in nearly every case when a person thinks that he or she has a short compass this is imagination, and nothing more. The mere fact of thinking that a note will be difficult to reach or of bad quality, will certainly result in what is feared. Wrong thought is productive of bad tone, and—unless there be some physical defect—correct thought of good tone. . . . Many people suffer from a species of hysteria of the following kind. Having from some cause lost their voices temporarily, they imagine that they still continue very hoarse, when in reality the throat is in good condition. This state sometimes continues for years, and no doubt, in some cases is never removed."

The celebrated neurologist, Dr. Henry Maudsley, wrote: "The great French novelist Balzac, alleged that when he wrote the story of the poisoning of one of his characters in his novel by arsenic he had so distinct a taste of arsenic in his mouth afterwards that he was himself poisoned and vomited his dinner. All the

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more instructive and effective proof of the power of the imagination over sense, seeing that arsenic owes its favour with the secret poisoner in great measure to its being nearly tasteless!"

May I remind you that in my first chapter I referred to Fahnestock's contention that the notion of domination of persons mesmerised was illusory? I did not then mention the name he coined for the art he practised. It was "Statuvolism", a word derived from the Latin *status*—"a state or condition"—and *volo*, "I will." "Impulse," he declared, "is like a mob. *Will* is like a regularly trained army. It is through the will that the mind produces all that distinguishes civilised from savage man." In practice, Fahnestock and Coué were—despite different techniques—in substantial agreement. Fahnestock was accustomed to lead his patients to picture, mentally, rural scenes in order to enlist the fullest possible powers of imagination for the accomplishment of his curative aims.

After Coué had collaborated with me he saw reason for altering his mode of expression, and in *Conscious Auto-Suggestion* we jointly wrote: "The reason that involuntary auto-suggestion is so powerful is that there is no effort therein. To decide to employ auto-suggestion is an *act* of will, but not an *effort* of will. The act of willing in this connection is to conjure up desirable ideas and then *submit* to them. If we try to *force* the imagination, or to force ourselves to attend to the idea we suggest, we defeat ourselves." Nevertheless, I feel that so-called "Reversed Effort" would be generally understood if described in this way:—

If one wishes to perform an action, but assumes that one cannot succeed, the more one tries the more one

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fails, the energy required for the performance of the desired action being employed in such a way as to prevent it.

Between 1830 and 1840 the British government actively supressed the Thugs, or Thags, bands of thieves and assassins in northern India. These people were accustomed to pray to their tutelary goddess, Bhawani, before each expedition, for success; and to vow to recompense her by a portion of their spoils. Not until they had had what they deemed a propitious sign from her would they feel that confidence which nerved them to throw a noose around the necks of unsuspecting travellers and thereby strangle them.

To negative the effects that can arise and perhaps have arisen from harmful thought, the opposite mental state must be courted. The illustrations I gave in my third chapter were mainly concerned with health, assumption being unintentional and a result of accepting as truth what had been suggested,—*e.g.*, the unquestioning acceptance of coloured water or bread-and-sugar pills as valuable medicine.

Turning from the medical to the intellectual sphere, an hysterical factor is perceivable in lack of merited confidence in one's mental ability. Take, for instance, Haydn: he viewed as a sort of charm the ring given him by Frederick II and which he (Haydn) usually wore when seated at the pianoforte, because he felt that it gave him inspiration. Somewhat similarly, when composing *The Creation* he wrote: "When my work does not advance, I retire into my Oratory with my rosary and say an Ave; immediately ideas come to me."

Travellers in Spain have been shown, at Alange, a

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spring to which was ascribed the capacity of curing love-sick maidens. A few dips, and the maiden emerged completely and permanently cured of her amour! The cold dip had led to a corresponding sort of reason.

Rectification of mental attitude necessitates direction of the thoughts into some favourable channel. Diversion is the best known means of attaining that end so far as invalids are concerned. Who has not known beneficial effects to result from change of scene? Does not work drive away trouble, too? Diversion accounts also for instantaneous cures of hysterical paralysis; the patient forgetting his ailment, uses the limbs that a moment before were useless to him. Success brings self-confidence, and permanent cure may result. Such curative processes are dimly reflected in some attempts at dealing with hysterical intellectual incompetency. Most universally applicable of all, however, is methodical auto-suggestion, for instead of being haphazard, it has orderly arrangement and its ends are pre-ordained.

In the light of the foregoing observations, what comes of the urgent appeals to strengthen the Will? They lead in many—indeed most—instances to strain and consequent defeat, for, without assumption of Ease as well as of capacity one cannot do one's best—or even second-best. I am aware, of course, that some persons when referring to "the will" take for granted that a decision and a corresponding assumption are united in it. That, however, is not its recognized meaning, and Jonathan Edwards, in his classical work on *The Freedom of the Will*, defined "will" as "that by which we choose". In that sense, "willing" does not imply effort, and the controversy that has lasted for

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well over a millennium on the much-vexed question as to whether the will is or is not "free" could never have occurred were not words compelled to take the place of ideas. To be exact, one should not refer to "the will", "the imagination", and so on, but, rather, to "willing", to "imagining", and so on, for it is not some entity or faculty (e.g. the will) that acts alone, but *the individual as a whole*. What one *wills* bears a close relation to his or her character. One wills in accordance with one's preferences (not, necessarily, according to one's likings, for one may have to decide between two or more disagreeable courses of conduct) and preference depends on internal organisation and external circumstances in conjunction. Heredity and environment combined make a man whatever he becomes. In other words: *causality* is present, just as truly, in willing as in other mental (and bodily) functions. To say that man has "the power of choice" is a truism, and, in effect, corroborates (instead of negativing) the automatic nature of *willing*. Indeed the automatic nature of all mental functioning is tacitly assumed in the addressing of arguments to the understanding or for the express purpose of wielding the emotions, and in the adoption of rewards and penalties as influencers of conduct.

The recognition of the psychological fact that no mind can work otherwise than automatically I consider of supreme importance to a just appreciation of applied psychology. At the same time, the fact should be heeded that one's conduct is far from being a completely reliable index to what one wills, for what is willed may not be *actualised*. How strongly the victim of drunkenness or other bad habit illustrates the truth

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of the reflection of the old French moralist the Duc de la Rochefoucauld: "Weakness is more opposite to virtue than vice itself."

There are on the market numerous ostensible remedies for drunkenness. These owe their chief, and usually their sole, value to the confidence reposed in their efficacy and in expectation of recovery. The same mental element is evident in naturopathy, osteopathy, chiropractic, etc.; and one should bear in mind that scepticism as to the value of any remedy negatives, partially or completely, whatever intrinsic value it may possess. The mental factor is therefore a two-edged weapon,—one, too, that affects each one of us in every direction, physical, intellectual, and moral.

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## *CHAPTER V*

# CONTEMPLATION AND GENIUS

*"Mind is the great lever of all things; human thought is the process by which human ends are ultimately answered."*

—DANIEL WEBSTER, when Laying the Corner-Stone of the Bunker Hill Monument, on June 17th, 1825

"A MAN of sense," wrote the celebrated Earl of Chesterfield to his son, "sees, hears, and retains everything that passes where he is." The statement is hyperbolical and expresses the aim rather than the accomplishment of a typical "man of the world". He endeavours, whilst moving among men, to allow nothing of moment to escape his attention. He is in what I call "the *observative* mood", to distinguesh it from what I call "the *contemplative* mood", —a mood being a temporary mental state. Nature's changes are gradual, however, and definite lines of demarcation cannot be drawn between the observative mood and the contemplative mood, any more than between sleeping and waking life, sanity and insanity, stupidity and imbecility, the species of voice, the colours of a rainbow, and so forth. But there is a wide difference between a typical observative mood and a profoundly contemplative mood, and the cultivation of the contemplative mood is in general much neglected. In so saying I am not unmindful of Yoga. Doubtless the



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abstraction which Yogis induce has been in practice two-and-a-half millenniums and I personally have derived advantage from the study of some Yoga practice. My motives, however, are hardly of the pious variety but are essentially terrestrial in character. Thought having a regulative influence on action, I deem of supreme importance that we should *think rightly,* both as regards the object and kind of thought. In other words, we should know *how* as well as *what* to think.

From the physical standpoint, the following statement of St. Augustine (354-430 A.D.), Bishop of Hippo Regius, in Algeria, has a special interest: "For some men are so differently constituted from others as to be wonders from their singularity, doing at pleasure certain things with their bodies that others cannot do, and would not believe, if told so. Some can move their ears, together or separately. . . .

"A circumstance related to me by several monks who distinctly remembered having witnessed it, is much more incredible. There was a Presbyter, named Restitutus, in the parish of the ecclesia Calamensis, who, whenever he chose (but he always required to be asked to do it by those who desired to witness the wonder), on sounds being made like those of a person in distress, would so abstract himself from sensation that he lay like a corpse, not feeling in the least if pinched and pricked, and sometimes was burnt without any sign of pain, except after he came to himself. That he gave no sign of pain, not from self-restraint, but from insensibility, was proved by this,—that no catching of breathing could be detected in him. Yet he would

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afterwards say that he had heard a voice as if it were at a distance if any person had spoken very audibly to him."

In reference to that account Dr. John Elliotson wrote (in the thirteenth volume of *The Zoist*) a century ago: "How beautifully this agrees with the facts of the Nottinghamshire case of painless amputation recorded in my pamphlet on surgical operations in the mesmeric state, without pain! The amputation gave the patient no pain; but on waking he said he thought he had heard a kind of crunching—no doubt while the bone was being sawn through."

Cadanus stated that he could induce in himself a state of "ecstatic insensibility".

"Marino," wrote Isaac D'Israeli, "was so absorbed in the composition of his *Adonis*, that he suffered his leg to be burned before the painful sensation grew stronger than the intellectual pleasure of his imagination."

"Archimedes," wrote the Roman engineer Vitruvius (about two thousand years ago), "went by chance to a bath. On getting into the water, he noticed that just in proportion as his body was immersed did the water run out of the tub. From this he caught the method to be followed in the solution of his problem, and immediately followed it up. He jumped out of the tub in his joy and ran home naked through the streets, crying in a loud voice 'Eureka!', meaning 'I have found it', for he had found the method for which he was searching"—his "hydrostatic principle"— "that bodies immersed in a fluid are buoyed up with a force equal to the weight of the fluid they displace." During an-

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other meditation, Archimedes received his death wound, being unaware until that moment of the storming of Syracuse, where he was residing.

Plato, in his *Symposium,* gives Alcibiades' account of Socrates. "At one time," he said, "we were fellow-soldiers, and had our mess together in the camp before Potidaea. Socrates there overcame not only me, but every one beside, in endurance of evils. . . . It would indeed be worth while to commemorate all that this brave man did and endured in that expedition. In one instance he was seen early in the morning, standing in one place, wrapt in meditation; and as he seemed unable to unravel the subject of his thoughts, he still continued to stand as inquiring and discussing within himself, and when noon came, the soldiers observed him, and said to one another—'Socrates has been standing there thinking, ever since the morning'. At last some Ionians came to the spot, and having supped, as it was summer, they lay down to sleep in the cool: they observed that Socrates continued to stand there the whole night until morning, and that, when the sun rose, he saluted it with a prayer and departed."

Poggius related that Dante was more disposed to meditation than was any other man he knew; that whenever reading he became so abstracted as to be totally unaware of everything else. One day Dante went to witness a great public procession, and, entering a bookseller's shop for the purpose, he became so engrossed with what he read and the reflections it prompted, that on his return he declared he had neither seen nor heard anything of the procession.

Frederick Morel, the translator of *Libanius*, was engaged on that work when someone entered and in-

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formed him that his wife, who had long been ill, much desired to speak to him. "I have only two periods to translate, and then I will see her," said Morel. A second messenger arrived and announced that the sufferer was on the very point of death. " I have no more than two words to finish," said Morel; " return to her; I shall be there as soon as you." A third messenger immediately followed, and gave an account of the lady's death. "I am very sorry," remarked Morel, "she was a very good woman." He then resumed his studies.

The learned Budaeus, when writing his treatise on the Roman *as*, was interrupted by a servant who told him that the house was on fire. Budaeus told the servant to tell his wife, for he himself did not trouble about family-matters.

The great Greek orator Demosthenes pursued his studies for months together in a subterranean chamber. Darkening of their apartments was resorted to by Malebranche, Hobbes, Corneille and others.

Goethe tells us in his *Autobiography*: "I had completely isolated myself, nay, prohibited the visits of my friends, and internally also I put everything aside that did not immediately belong to the subject. On the other hand, I embraced everything that has any relation to my design, and repeated to myself my nearest life, of the contents of which I had as yet made no practical use. Under such circumstances, after such long and so many preparations in secret, I wrote *Werther* in four weeks, without any scheme of the whole, or treatment of any part, being previously put on paper. . . . The manuscript, which was now finished, lay before me as a rough draft, with

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few corrections and alterations. . . . Since I had written so much, almost unconsciously, like a somnambulist, I was myself astonished now that I went through it, that I might alter and improve it in some respects."

Whenever Michael Angelo was engaged on one of his great works he chose solitude. "Why do you lead so solitary a life?" a friend asked him. "Art," replied Angelo, "is a jealous god; it requires the whole and entire man." When working in the Sistine Chapel, he refused to have communication with even members of his own house.

On one occasion a friend who had called upon Angelo, finding him finishing a statue, remarked: "You have been idle since I last saw you." "By no means," replied the sculptor. "I have touched up this part, polished that; I have softened this feature, brought out this muscle; I have given more expression to the lips and more energy to this limb." "Well," said the other, "but all these are trifles." "It may be so," commented Angelo, "but remember that trifles make perfection, and perfection is not trifle."

Leonardo da Vinci, in his *Precepts of the Painter*, wrote this: "The painter or daughtsman ought to be solitary, in order that the well-being of the body shall not sap the vigour of the mind; and more especially when he is occupied with the consideration and investigation of things which, by being continually present before his eyes, furnish food to be treasured up in the memory. If you are alone you belong entirely to yourself; if you are accompanied by even one companion you belong only half to yourself, or even less in proportion to the thoughtlessness of his conduct; and

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if you have more than one companion you will fall more deeply into the plight. . . . If you must have companionship, choose it from your studio; it may then help you to obtain the advantages which result from different methods of study. All other companionship may prove extremely harmful."

Doubtless Leonardo did not always avoid reflection unless alone, but like every person of genius, whether at table or in assemblies, formed an artificial solitude. He lived sixty-seven years, and the quoted passage referred to the latter portion of his life—that during which his intellectual and artistic achievements occurred. He preferred to be known as an inventor. He treated his painting almost as a hobby, but nevertheless his treatise on painting is an encyclopaedic work dealing with every branch of the subject. In that work he wrote: "I shall not refrain from including among these precepts a new and speculative idea which, although it may sound trivial and almost laughable, is nonetheless of great value in quickening the spirit of invention. It is this: that you should look at certain walls stained with damp, or at stones of uneven colour. If you have to invent some setting you will be able to see in these the likeness of divine landscape, adorned with mountains, ruins, rocks, woods, great plains, hills and valleys in great variety; and then again you will see there battles and strange figures in violent action, expressions of faces and clothes and an infinity of things which you will be able to reduce to their complete and proper forms. In such walls the same thing happens as in the sound of bells, in whose strokes you may find every named word which you

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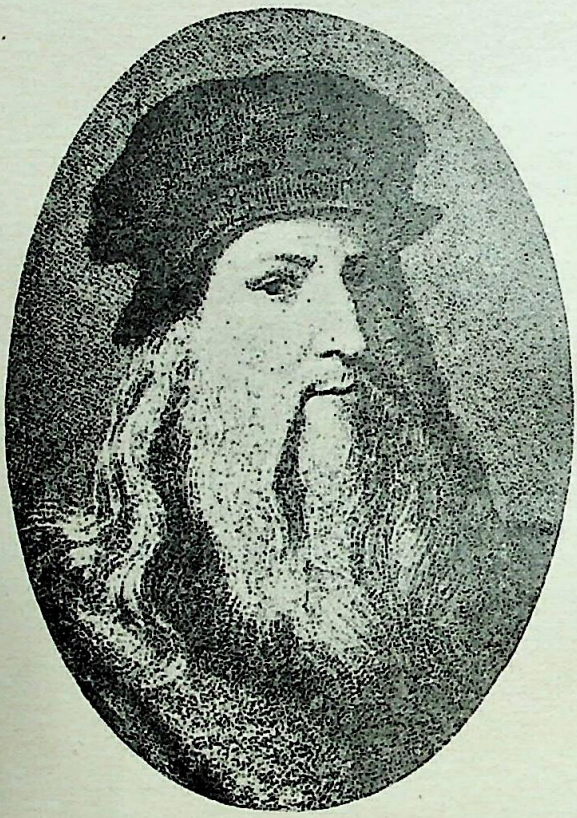

PLATE I

LEONARDO DA VINCI

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can imagine." Later, Leonardo repeats this advice, but in a rather different form, advising the painter to study not only marks on walls, but also "the embers of a fire, or clouds, or mud, or other similar objects from which you will find most valuable ideas, because, from a confusion of shapes, the mind is quickened to new inventions". "But," he warns, "first be sure you know all the members of all the things you wish to depict, both the members of animals and the members of landscapes, that is to say, rocks, plants and so forth." Kenneth Clark tells us: "This procedure was followed by Goya, one of the most anti-classical of all painters; and Victor Hugo, whose name is first to come to mind when we read Leonardo's description of a deluge, made many exciting drawings out of accidental blots and smears of coffee."

When painting his portrait of Mona Lisa, wife of Francesco del Giocondo, Leonardo had musicians constantly in waiting; their light harmonies inspiring him with feelings of " tipsy dance and revelry".

It was reported by a Milanese that he once saw Leonardo busy on his picture of "The Last Supper", painting the whole day, beginning at sunrise, and standing on his scaffold, entirely without food or drink. On some occasions he would sit, in profound meditation, before the canvas, then leave without using his brush. Sometimes, after a ride on horseback, he would enter the church, and, heated and excited, touch one of the figures with two strokes of the brush, then vanish.

"I have proved in my own case," wrote Leonardo, "that it is of no small benefit on finding oneself in bed in the dark to go over again in the imagination the main outlines of the forms previously studied, or

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of other noteworthy things conceived by ingenious speculation; and this exercise is entirely to be commended, and it is useful in fixing things in the memory."

Alfieri asserted, "Almost all my tragedies were sketched in my mind either in the act of listening to music, or a few hours after." Milton listened to his organ to get solemn inspiration.

Herbert Spencer when present at convivialities would sometimes put cotton-wool in his ears, sit silent, and, ignoring the company, would calmly reflect on his philosophic problems. When "George Eliot" (Marian Evans) remarked to him on the smoothness of his forehead despite so much profound thought, he replied: "I suppose it is because I am never puzzled." Miss Evans retorted: "Oh! that's the most arrogant thing I have ever heard uttered." Spencer repudiated the imputation, and proceeded to explain that the reason he was never puzzled was that he never put his mind at the mercy of a subject. He did not sit down to puzzle out the answer to a problem, but was content to take the idea into his mind and return to the idea from time to time until, "little by little, in unobtrusive ways, without conscious intention or appreciable effort, there would grow up a coherent and organised theory." That resembles, in effect, this statement of Schopenhauer: "Beneath my hand, and still more in my head, a work, a philosophy is ripening, which will be at once an ethic and a metaphysic, hitherto so unreasonably separated, just as man has been divided into body and soul. The work grows, and gradually becomes concrete, like the foetus in the mother's womb. I recognise a member, an organ, one part after another. I write without seeking for results, for I know that it all

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stands on the same foundation, and will thus compose a vital and organic whole. I do not understand the system of the work, just as the mother does not understand the foetus that develops in her bowels, but she feels it tremble within her. My mind draws its food from the world by the medium of intelligence and thought; this nourishment gives body to my work. . . . I love my work as a mother loves her child."

Sir Isaac Newton afforded an excellent illustration of the grades of contemplation. "I keep," he stated, "the subject of my inquiry constantly before me, and wait till the first dawning opens gradually into a full and clear light." Sir David Brewster tells us in his biography of Newton: "The habits of deep meditation which Sir Isaac Newton had acquired, though they did not show themselves in his intercourse with society, exercised their full influence over his mind when in the midst of his own family. Absorbed in thought, he would often sit down on his bedside after he rose, and remain there for hours without dressing himself, occupied with some interesting investigation which had fixed his attention. Owing to the same absence of mind he neglected to take the same requisite quantity of nourishment, and it was therefore often necessary to remind him of his meals."

On one occasion—runs a story—Dr. Stukely, an intimate friend of Newton, and a deputy of Dr. Halley as Secretary of the Royal Society, on calling to see Newton was shown into the dining room, where a dinner had been served up. After waiting a considerable time, Dr. Stukely became impatient and, removing the cover from a chicken, ate the bird and replaced

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the cover. Shortly after, Sir Isaac entered, and after the usual compliments, sat down to his dinner. On removing the cover and finding nothing but bones, he remarked: "How absent we philosophers are. I really thought I had not dined."

One acquaintance wrote of Newton: "He would sometimes be silent and thoughtful, and look all the while as if he were saying his prayers."

Hebbel composed his works whilst absent-minded, and Georges Sand stated to the same effect of herself.

When interviewed on one occasion, a great soprano, Madame Albani (Dame Marie Louise Cécile Emma Lajeunesse), stated: "In studying a new work I have many times failed to reach the effect for which I was striving; but I have worked on, and perhaps at the rehearsal, or maybe at the first performance, it has come to me quite unexpectedly and as a great surprise, and, I may even say, like an inspiration. This," she continued, "I have looked upon as a reward for hard work, and only those who have experienced it can know what a sweet reward it is."

Reverting to Goethe and his *Werther*, Schiller having written to him: "The artist begins always with the unconscious," Goethe replied: "I believe that everything the genius does as genius. happens unconsciously. We can do nothing but build up the pile of wood and dry it; when the time comes it catches fire, and we ourselves are surprised at it."

Helmholtz declared: "Suitable ideas and thoughts arise without one's knowing whence they come. Sometimes they occur to one suddenly, without effort, like an inspiration."

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Robert Mayer of Heilbronn related that the law of "the conservation of energy" came to him in a flash. (That was in 1842.) Gauss discovered the law of induction at 7 a.m. before arising, and Fechner his differential formula one morning, when in bed.

"Over and over again," wrote Erdmann, "it becomes clear in these matters that we ourselves do not think, but that something thinks in us, we know not what. It happens without our assistance, we are not active, we are not suffering, but, as one of our great men has put it, we are will-less subjects, given up to the drama which takes place uninvited within us."

W. B. Carpenter stated, in his *Mental Physiology*, that "it is a common experience of inventors (whether artists, poets, or mechanicians), that when they have been brought to a stand by some difficulty, the *tangle will be more likely to unravel itself* (so to speak) if *the attention be completely withdrawn from it*, than by any amount of continued effort. The writer," he continued, " has taken every opportunity that has presented itself to him of asking *creators* in various departments of Art and Science what their experience has been in regard to difficulties which they have after a time overcome, and the experience has been almost always the same. They have kept the result which they have wished to obtain, strongly before their attention in the first instance, just as we do when we 'try to recollect' something we have forgotten, by thinking of everything likely to lead to it; but, if they do not succeed, they put it aside for a time, and give their minds to something else, endeavouring to obtain either complete repose of mind or refreshment by

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change of occupation; and they find that either after sleep, or some period of recreation, just what they want comes into their heads."

By bringing Attention to the consideration of a subject, we think of one fact, or a few facts. Such facts, and the desire to find them, are results of work unconscious to us as individuals. We do not—so far as consciousness is concerned—get behind the ideas and force them to "arise into" consciousness. But the ideas of which we are conscious bring up others connected with them, and these are connected with others, some only of which arise. A discriminating and selecting procedure takes place which is unconscious to the topmost portion of the mind—that which is conscious to us as individuals—and the processes of discrimination and selection continue below the threshold of consciousness. One should never lose sight of the fact that whatever we are conscious of at any moment is a final product of mental processes that are partly unconscious to us as individuals. For example: if you are grasping what I am here endeavouring to emphasise, that is because the requisite material is conserved in your brain. If you misconstrue unintentionally what I am saying, that misconception has resulted from ignorance or mental obtusity. The background of the mind is mainly responsible for *whatever* we consciously think. There is no such thing as *originating* a thought in consciousness. Were not volition an outcome of unconscious cerebration, and completely automatic, we should therein have an effect without a cause! Sometimes, however, there are contradictory brain processes, and one is reinforced by

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fear. However, whoever has grasped what I have endeavoured to impart has, through the conviction, something which over-balances the fear, becomes dominant in the mind and leads to the thought, probably not expressed in words, "I can", in place of "I would like to, but I can't".

Wolf, a great German metaphysician, related that he had unremittingly turned over whilst in bed and darkness his algebraic problems, and geometrically composed all his methods in that way; and that during the daytime he invariably verified his findings.

Rousseau complained that after he had enthusiastically turned over his subject whilst abed and decided on how he would write of it, all was forgotten in the morning, and he had nothing to write. That was, I conceive, what under other circumstances would be called *"post-hypnotic* amnesia"

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## *CHAPTER VI*

# THE PROGRESSIVE FORMULA

*"At West Point, Colonel Buford, the chief engineer, pounded with a hammer on the trunnions of a cannon, until he broke them off. He fired a piece of ordnance some hundred times in quick succession, until it burst. Now which stroke broke the trunnion? Every stroke. Which blast burst the piece? Every blast."*

—RALPH WALDO EMERSON

IN the light of my previous chapters, please bear in mind the distinction that should be observed between auto-suggestion proper—in which the means are adopted for their own sake—and the use sometimes made of a formula, or other device, in the same way that bread-and-sugar pills and coloured water are employed. In the second case the remedial agent is not the suggestion itself, but the confidence reposed in it. Often, of course, the results are reached through a combination of the ostensible means and simple faith combined; indeed probably in the majority of cases, there exists a modicum of preliminary faith—otherwise the auto-suggestive processes would not be attempted. I emphasise those facts especially because it was the custom of Bèrillon and other psychotherapists to induce hypnosis and then make a post-hypnotic (or deferred) suggestion that the auto-suggestive procedures would be used effectively. Even under that condition, however, the suggestion, if carried out, owes



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its value to the prior assumption made during the hypnosis; and as auto-hypnosis is practicable, auto-suggestions can be actualised then instead of being deferred. In other words: a contemplative mood can and should be induced, trained, utilised, and developed more and more.

Please to hold up a finger in front of the face, and think intently of it. A moment before, under normal circumstances, you were unconscious of any sensations in that finger; but, directly you begin to think intently about that finger, you do feel sensations in it. I may go further—although this is not my main point —and ask you to feel that finger with the fingers of the other hand, then to feel the other fingers, altogether, of the hand you first raised. You feel that the finger of which you thought is warmer than the other fingers of the same hand,—though, directly you begin to divert your attention from the finger to elsewhere, the heat lessens in the finger. That heat is not merely a sensation, it is a result of more nerve energy, and following upon that, more blood, being drawn to the part. Through thinking of the finger, you actually make it heavier for the time being—and necessarily so, through the extra weight of blood in it. I may add that too long attention upon a part causes congestion in it, and consequent disease. However, the point which I ask you, please, to notice is the fact that there is no such thing as a *sensation* unless attention is being paid, at least in degree, to the part or parts concerned—which is why persons may be terribly wounded on the battlefield, and nevertheless be unaware of the wound until later.

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The generality of persons suppose that contemplation is necessarily effortful; and that supposition accounts for the lack of voluntary power usually manifested over one's organism. On the supposition that "attention" infers strain, most persons, were they to attempt to induce changes in the circulation of the blood (for example), would strive to allow but one impression to be present in consciousness; whereas a vigorous attention is necessarily a comprehensive one. Usually, a porter when about to lift a heavy weight takes and holds a full breath as a preparation. He thereby handicaps himself. All that is necessary is the steadying of the spine, and a moderate or small breath when held answers the purpose better, for it economises energy. All unnecessary expenditure of energy obviously lessens the available store and does something equivalent to performing a more strenuous feat. If in walking, a person uses more muscular effort than is necessary, he is doing something comparable to the carrying of a burden.

If the muscles of the loins solely or mainly are used when lifting with each hand, the effect is far less than if the back be kept steady, thus throwing the pressure vertically upon the pelvis (the bony basin containing the abdominal organs) and using the powerful muscles which straighten out the legs. But a still better effect is procurable by means detailed by W. B. Carpenter, in his *Human Physiology*, over a century ago. The measure consisted in throwing the work more directly on the loins by means of a sort of girdle, shaped so as to rest on the bony framework, and by a frame whereon the hands could press. The hanging

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weight was lifted by keeping the back steady and by straightening the arms as well as the legs. By that contrivance an ordinary man was found capable of lifting two thousand pounds—nearly eighteen hundredweight! Weight-lifting is largely a matter of good method—including confidence rightly placed, for confidence wrongly placed may be self-defeating.

The efficient thinker is a mental athlete who deals with his weight of thought as the physical weight-lifter deals with his weight of metal,—he carries it as lightly as he can, conserving all his energy. The untrained thinker's mistake corresponds to that of the novice in weight-lifting. Strain cramps attention, thereby lessening the comprehensiveness and speed of thought. That, by the way, is the explanation of what is often misrepresented by many public entertainers as being hypnotism. Normally sluggish thinkers cannot readily react to hetero-suggestions forcefully given, and compliance with the suggestions is apt to delude onlookers as to the real nature of what happens. Results of a personal characteristic—extreme suggestibility, evinced in everyday life—are thus assumed to be hypnotic phenomena. That mistake has been the basis of numerous and serious errors regarding hypnotism, and, indeed, has also been the main cause of the undeserved unpopularity among a large section of the population.

To physical athlete and mental athlete alike, Isolation is supremely important. How is it best procured? Not by persistence—which might have disastrous consequences—nor by *gradually* dispensing with hindering or opposing action; but by going to the opposite extreme first, and, on that basis, building up

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the desired mechanism. That is the principle on which the most skilful pianoforte and vocal techniques are acquired, and, often unwittingly, it has been utilized in the induction of a contemplative mood by every genius. That fact is of vital importance, for it suggests something bearing not only on the nature of genius but on its extemporisation. "How often the greatest genius lies concealed!" wrote a Roman writer of comedies, Titus Maccius Plautus, twenty-two centuries ago. No wonder! He worked in a mill! Of the one hundred and thirty comedies which he is said to have written, only twenty-one have been preserved.

What is meant by "relaxation"? Take hold of a book at one end, and support the opposite end, by means of a table, thus forming a sort of bridge. Take the hand away, and the book then falls. Now raise an arm until it is parallel to the floor, then *allow* it to fall limply— do not *put* it down. Or, imagine the arm is at first supported, then that the support has suddenly been taken away. Neither hasten nor delay the fall. That procedure should be extended throughout the body. I propose that you should lie down on your back upon a bed and remove the pillow in preparation. Then raise, then relax, each leg and each arm alternately. Raise the head by bending the neck, then relax the neck. Close the mouth tightly, then allow the lower jaw to fall of its own weight, a procedure often procurable readily by imagining that (as Oliver Goldsmith maintained was actually the case with him) it is the upper jaw which moves. (That, by the way, is an useful hint for singers and speakers who habitually tense the jaw muscles and the

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muscles beneath the chin.) Finally, contract, then relax, all parts simultaneously.

A caution should not be omitted here. It is this: Do not deliberately *press* downwards when intending to relax. Think preferably of a flattening-out through gravitation. Allow the eyelids to *lie* (but not *press*) on the eyes. A sensation that particularly applies to physical relaxation is a vague and pleasurable ache in the joints, an ache due to stretching of ligaments and the unusual contact of certain gristly surfaces.

Later, on the basis of the relaxation, respiratory movements—including breath compression (procedures to be described later) —should, I consider, be performed. But from the commencement, methodical auto-suggestion need not be omitted.

Coué had a jingle which became famous: "Day by day, in every way I am getting better and better." It was not original; Eustace Miles, for instance, recommended long ago: "I am getting better and better in every respect. I am going to get better and better." Coué instructed persons to tie twenty or so knots in a piece of string, and, passing from knot to knot to repeat his formula calmly at each knot. When collaborating with him I observed that the formula often became so familiar that the patient repeated the words without thinking of their meaning, so I hit upon an expedient which happily counteracted that tendency. I turned the auto-suggestion into a rhyming couplet, thus:—

"Day by day, in ev'ry way
Better I get and better I stay."

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The formation of that couplet tends to lead the reciter to pause at the end of the first line, and longer than after "Day by day", consequently "in ev'ry way" is made to apply to the "day by day", not to getting and staying better—as it should. In altering the pauses, making the first after "Day by day"—being a first inversion and belonging to the verb "get"—and the second after "get", and dwelling on, and thereby emphasising, "stay", the sense is properly expressed, and the attention is kept on the *meaning* of the formula.

That arrangement is in conformity with a rule which was expressed in verse, by John Walker, the lexicographer, thus:—

"In pausing, ever let this rule take place,
Never to separate words in any case
That are less separable than those you join:
And which imports the same, not to combine
Such words together, as do not relate
So closely as the words you separate."

Please bear in mind that the foregoing directions regarding auto-suggestion are but *means* towards an end. The formula need not be spoken loudly, not even whispered, but it should be *thought*. Before using the formula the aims should be decided upon; a mental "stock-taking" should take place each time. Among other things, one should not fail to remind oneself that should an occasional relapse take place, discouragement will not result; and that there are normal fluctuations in progress, which fluctuations may occur from one or more of a variety of causes, just as with a babe's progress. Often, by endeavouring

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to discover the underlying causes of a fluctuation, light is gained which favours future progress.

The affirmation of progressive improvement cannot do more than refer to one's ideals; and the extent to which one does get better depends in great measure on what those ideals are. If one's ideals are false, the nearer one approaches to them the more one retrogresses. Among the Chinese, a nasal drone is considered to be the acme of perfection in song. Consequently, the more a Chinaman possessed of that notion and practising the affirmation of progressive improvement in song perseveres in his auto-suggestion of daily improvement, the more definitely will he drone. If an individual thinks throatiness in song a beauty, and perseveres in auto-suggestion regarding his own voice, the throatier he will sing—that being his aim, a fact which leads to the consideration of respiration and voice itself in relation to auto-suggestion.

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## *CHAPTER VII*

# LESSONS FROM THE STAGE

"*The jewel that we find we stoop and take 't*
*Because we see it; but what we do not see,*
*We tread upon, and never think of it.*"

—SHAKESPEARE, *Measure for Measure*

"ON before us tottered, rather than walked, a very pretty, delicate, fragile-looking creature, dressed in a most unbecoming manner in a faded salmon-coloured sack and coat, and uncertain whereabouts to fix either her eyes or her feet. She spoke in a broken, tremulous tone; and at the close of her sentences her words generally lapsed into a horrid whisper, that was absolutely inaudible. After her first exit, the buzzing comment went round the pit generally, 'She certainly is very pretty; but then how awkward! and what a shocking dresser!'"

Such was the critique on the first appearance of a seeming nonentity. Yet, ere long she had reached the summit of her profession, and remained for thirty years the unrivalled queen among English tragedians. True she—Sarah Siddons—had the advantage of being the daughter of an actor-manager, Roger Kemble, and had in her blood the passion for acting; but that was not enough. Sir William Hamilton relates, in his *Metaphysics and Logic*: "I heard the great Mrs. Siddons attribute the whole superiority of her unrivalled



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talent to the more intense study which she bestowed on her parts." What she called "study" had a wide range. Isaac D'Israeli tells us that he was informed by her that "during representations" she "always had the door of her dressing-room open, that she might listen to, and if possible watch, the whole performance, with the same attention as was experienced by the spectators. By this means she possessed herself of all the illusion of the scene; and when she herself entered on the stage her dreaming thoughts then brightened into a vision, where the perceptions of the soul were as firm and clear as if she were really the Constance or the Katherine whom she only represented".

Mrs. Siddons' state of enthusiasm was what Lord Kaimes aptly termed "the *ideal* presence" of things, to distinguish it from "the *real* presence". A striking illustration occurred in the second scene of the second act of Shakespeare's *Coriolanus*, where an ovation in honour of the hero's triumphal entry was introduced. At least two hundred and forty persons marched in stately procession across the stage. Mrs. Siddons, as Volumnia, the mother of Coriolanus, was supposed to walk, and, had she followed the conventional mode, would have marched in a solemn, stately, and almost funereal way. "But at that time—as she often did—she forgot her identity; she was no longer Sarah Siddons, tied down to the directions of the prompter's book:" (declared a famous actor of the period) "she broke through old traditions; she recollected that she was *Volumnia*, the proud mother of a proud son, and conquering hero. So that, instead of dropping each foot at equi-distance in cadence subservient to the or-

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chestra, deaf to the guidance of her woman's ear, but sensitive to the throbbings of her haughty mother's heart, with flashing eye and proudest smile, and head erect, and hands pressed firmly on her bosom, as if to repress by manual force its triumphant swellings, she towered above all around her, and almost reeled across the stage, her very soul as it were, dilating and rioting in its exultations, until her action lost all grace, and yet became so true to nature that pit and gallery sprang to their feet electrified by the transcendent execution of the conception." "I could not take my eye from her," wrote the celebrated actor Charles Mayne Young, twenty-two years her junior, "*Coriolanus*, banner and pageant, all went for nothing to me after she had left her place."

Upon the completion of a play (I learn from other sources), Mrs. Siddons would spend a little time in studiously laying aside undesired mannerisms and frames of mind that she had purposely adopted for the personification of this or that character—much as she would divest herself of articles of clothing she had worn.

Some actors of genius have accustomed themselves to walking about the stage for an hour previous to public performance, aiming thereby to get the full flavour of identification with the characters they had to assume.

The use of creative gestures as accompaniments of enthusiasm is not uncommon among poets and painters as well as actors, and Quintilian compared them to the lashings of the lion's tail preparatory to combat.

The great English tenor, Sims Reeves, when young was engaged by William Charles Macready, a celebrated actor-manager who would have become a clergyman but for persuasion on the part of Mrs. Sid-

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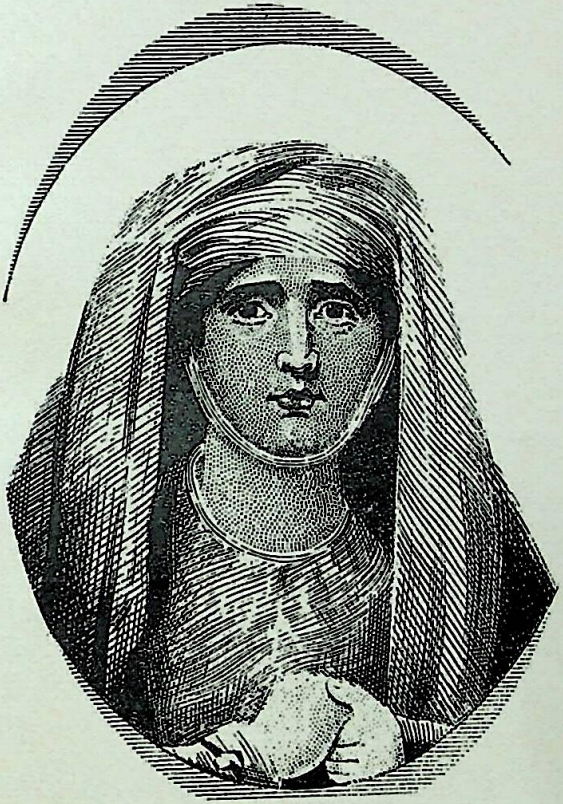

PLATE II

MRS. SARAH SIDDONS

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dons. Reeves tells us, in *My Jubilee*, that whilst making up for a part—of Wolsey (for example), Macready whilst "painting his face and powdering his chin", would mutter to himself, "with the view of inducing perfect self-delusion as to the character he was on the point of assuming,—'I am not Macready! I am Wolsey; Cardinal Wolsey!'" "Strangely enough," wrote Reeves, "this passionate man did not consider himself sufficiently irascible by nature to depict anger on the stage, and therefore employed (as I myself have seen) two unfortunate supers, whose business it was to make faces at him, tread on his toes, kick him, and otherwise provoke him until he was in a state of exasperation bordering on the demoniac.

"'More!' he would growl, as he stood at the wing preparing to make a terrific entry, 'more, you beasts!' until an exceptionally severe kick happening to coincide with the moment for his sudden appearance, he would knock down each of his hired tormentors and rush upon the stage like a maniac.'

Macready's conduct may sound very humorous—and perhaps "cranky", but it has its counterpart in the action of those persons who stick pins into themselves for the purpose of preventing themselves from laughing. The artifice perhaps owes something to diversion of attention. Indubitably, however, the persons are making an impression on themselves—in two senses: they are impressing themselves both physically and mentally. Faith reposed in the artifice is the chief agent. The great painter, Domenichino (Domenico Zampiere), was accustomed to enrage himself purposely when he wished to portray anger. Once, when re-

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proached for dilatoriness in not having completed a picture he had been commissioned to paint, he explained: "I am continually painting it within myself."

An ancient Grecian actor, Polus, having to play the part of Electra weeping over the ashes of her brother Orestes, ordered the urn containing the ashes of his dear and only son to be brought upon the stage, by which means he was sufficiently affected as profoundly to affect the emotions of his audience.

Oliver Goldsmith wrote of David Garrick:

> "On the stage he was natural, simple, affecting,
> 'Twas only that when he was off he was acting."

In all the instances cited hitherto, the personification of a character seems to have been chiefly of a temporary nature. But that need not necessarily be the case. Sir Henry Irving stated that acting the part of Thomas A Becket in Tennyson's drama, had ennobled him in private life. He threw aside the bad or useless, and clung to the good. That nearly approached auto-suggestion.

In acting, recitation and song, one may calculate beforehand and regularly execute what is really untinged by genuine feeling and emotion, thus evincing what has been termed "artificial mind". On the other hand, one may work upon one's imagination to such an extent as to affect one's own emotions profoundly, and those of others also. But this is an extremely important fact: as long as one is actually in the throes of a personal emotion, one is deprived of the use of the analytical and creative faculties, so acting if attempted is deprived of verisimilitude. A disappointed lover may write poetry in consequence, but not until emotions

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associated with that passion have partially subsided. One must feel when acting, but only by conjuring up, and perhaps augmenting, emotions from prior experiences. Nevertheless, the analytical and creative faculties can help in the imitation of symptoms of emotion—tones, looks and gestures, which themselves arouse the rudiments of emotion itself. By persistence, that acquisition is augmented, but only in proportion to the actor's innate potential ability to understand and sympathise. Preferably, however, the expression of a passion should commence from within, and should be the outcome of the appropriate mood. Natural conversation is the basis of all true expression in speech —and, by analogy, in song; no-one can master true vocal expression through studying inflections, emphases and pauses. When impersonating on the stage, or when reciting or singing, one should have such a ready hold on one's imagination that one can say to oneself at any moment: "That is enough." Contrary to a popular notion, the performer may be jesting inwardly whilst profoundly affecting the emotions of his audience—and of himself. After David Garrick had declaimed, with terrible earnestness, King Lear's curse, happening to notice the looks of horror on the faces of his audience he was inwardly tickled so much that, in order to avoid laughing outright, he thrust his tongue against the cheek and turned away from his audience.

Ordinary conversation intelligently observed, is seen to evince the enormous effect of dominant ideas in the mind of the speakers. Sincerity is evinced by vocal colour, rhythm, and inflection—each intensify-

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ing the impression made by the other two. Thus as Dr. James Rush wrote well over a century ago, "He who would be, to the intelligent observer, an unsuspected hypocrite in his voice, must mask even his sentiments to himself." Why? Don't good actors prove to the contrary? Certainly, and nearly everyone may learn, with attention and industry, to "act a part"; but real life calls for the almost continuous use of *reason*; consequently the hypocrite who attempts, not at odd moments only but in all conversations, to hold sincere ideas dominantly in his or her mind, possesses incredible powers of rapid reason and instantaneous concentration, *or* alters the whole direction of his thoughts,—which means that he is *reforming* his character by changing his mental pictures,—*or* fails (more or less) in his attempt. It is no easy matter, therefore, for a hypocrite to deceive for long those who look beneath the sweet, as well as the rough, voices for *true signs* of sincerity or its reverse.

Do *you* want to be a hypocrite?

The Greek name for an actor—whether good or bad—was a hypocrite; and Solon was reported to have said, on seeing the car of Thespis: "Are you not ashamed to tell so many lies?" I don't like the Christian practice of calling oneself "a miserable sinner", and persons who claim *that* are rarely sincere. Unless you have an ideal, you cannot improve; and if you assume that ideal, your assumptions (your methodical assumptions) are in advance of your past.

Be a hypocrite *all the time* or as much of the time as you can. But, at the same time, *be a sincere hypocrite.*

Humans, almost without exception, being of the same species, have all the passions and emotions, but

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in different degree.

As a child develops emotionally, as well as physically and intellectually, so the adult develops—or retrogresses. In very old age there is often a reappearance and resurgence of early characteristics. The emotional elements can, as long as vigour permits, grow,—and also the capacity of assuming emotions. That is what is required and results from rightly directed and practised auto-suggestion. Everyone applies *un*methodical auto-suggestion successfully sometimes; otherwise there would be no successes in the world—indeed, even simple actions would be impracticable at times. And auto-suggestions, it should be borne in mind, can be thwarting instead of helping. The boy who whistles to keep his courage up, if he did but know, could extend the principle very much. A few boys do, of course.

"Why are you humming that air?" asked the eighteenth-century actor and wit, Samuel Foote. "Because it haunts me," was the reply. "No wonder," said Foote, "you are for ever murdering it!"

An intentional employment of auto-suggestion—one with which we all are familiar—is the humming of one tune to get rid of another. Of course, if the second tune be repeated often enough it becomes as haunting as was its predecessor. Now, that circumstance gives a clue as to how auto-suggestion should be performed; it must be *easy*. We should bear in mind that if one attempts to *force* the desired result, one is extremely likely to defeat oneself through bringing into prominence the possibility, or even likelihood, of failure. Experience proves that there are many thousands of persons who have tried in vain to master the art of auto-sug-

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gestion, and whose defeat has been due to their having persisted in *straining* to suggest passivity! A naval commander who sought my assistance said that he felt regarding auto-suggestion much as did the boy regarding the drum that had been given to him, and which he cut open to find out whence the sound came.

Methodical auto-suggestion does not demand or require preliminary faith in its ascribed efficacy. What is necessary is sedulous adherence to the principles underlying the practice. It is not a means of bluffing oneself, but of overcoming systematically mental and physical disabilities due to wrong thought. Reason, not dogma, should stand at the base of all suggestive treatment—auto-and hetero-alike. The practice entails the cultivation of the contemplative mood, and that mood sometimes needs to be used passively, sometimes actively, just as with the actor of genius. Genius, indeed, is far more concerned with method than with talent. Everyone has talents, but everyone does not use them aright. I sometimes have dealt with persons who had lost their genius temporarily, and who regained it in consequence of my ministrations. Others have *seemed* to recover genius spontaneously; but that was in consequence of the underlying cause being unrecognised. Hugo Wolff, the composer, once wrote: "Everything in me has died out: only a god can help me now! If I could only write the smallest song I should be perfectly happy, and here I am with an opera!" Years later "inspiration" recurred with great force. Rachmaninoff became sterile of musical ability, regained it by means of methodical suggestion. Such incidents should excite no surprise when one has

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duly heeded certain facts borne out in the foregoing pages, and which may be summarised and emphasised as follows:

The assumption (the "auto-suggestion") of personal inability to perform what we desire, and even understand, ensures failure, though we may possibly succeed in carrying it out when we suppose it to be something different.

Even when we are persuaded we can perform an action—physical or mental—strain acts as an obstacle by diverting energy.

Assumption of success is a key to success, though the assumption may not be premeditated and pre-ordained.

Between the assumption and its fulfilment much is done that is *unconscious* to the individual.

Assumption brings about, if physically possible, its own fulfilment by calling into play the requisite internal mechanism. Consequently, methodical auto-suggestion can be applied to manifold valuable purposes in relation to the restoration and maintenance of health, the improvement of physique and virility, and the cultivation and enhancing of intellectual and moral faculties. In the ideal man there would have to be a harmonious development of faculties, and all of a high order. Life is far too short to allow of anything near perfection in even one direction, but the cultivation of progressiveness is highly advisable.

Without the development of the contemplative mood, the mental power is dwarfed, whereas by its development progress is assured.

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## *CHAPTER VIII*

# RESPIRATION AND BREATH-COMPRESSION

"*The amount of work a man can do is not so much dependent on the muscles as on his breathing capacity. If he can breathe well he can generally work well; if short-winded, though he may have the muscles of an Ajax, he will be left behind to a certainty in the race of life.*"

—DR. TAYLOR, *Movement Cure*

BEFORE anatomy and physiology were developed in India, the Yogis studied respiration and its influence, through the lungs and heart, on the sympathetic nervous system, and therefore on auto-suggestion. However, they had no actual equivalent to our word "air", and to them the processes of respiration were concerned with *prana*—a hypothetical substance to which everything known to chemistry was supposed to be finally reducible. The Yogis held and hold that by studied breathing (*pranayama* they call it) they store *prana* in their bodies (much as electricity can be stored in a battery), that vigour and vitality can thus be augmented and, when desired, diffused for curative purposes. Without endorsing the Yoga theory, many of the procedures employed can be used effectively. More of that anon.

Every bodily activity, physical or mental, and however trivial, is attended by a loss of body-substance. Worn-out substance must be removed from the body,



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and new substance must be introduced. It is by the blood that these acts of elimination and reconstruction are achieved.

In the lungs the blood is subjected to the influence of the atmosphere. Pure air is composed chiefly of two gases; it contains about twenty-one per cent of oxygen, and seventy-nine per cent of nitrogen. Oxygen is the active and stimulating element in supporting life: nitrogen is in this connection neutral or inert, and serves to dilute the oxygen, a procedure which may be compared with diluting brandy with water.

The blood, in its circulation through the lungs, passes along very small blood-vessels called, from their minuteness, "capillaries" or hair-like tubes. The lungs proper are composed entirely of capillaries and air-cells. By this arrangement the breath is brought within close proximity to the blood. The capillaries have extremely thin walls, and the air-cells still thinner. An interchange of gases ("osmosis") therefore takes place. The blood-surface thus exposed is calculated at two thousand square feet.

Summing up the essentials in a few lines: respiration consists of osmotic and chemical processes whereby oxygen is taken in, and carbon dioxide and other organic excrementitious substances formed by oxidation within the tissues is given up. Some of the oxygen inhaled combines with iron in the blood, which iron—a very minute quantity —becomes a carrier, and the blood, changed from a dull to a bright red colour, assists in purification and repair throughout the body.

At the back of the mouth two tubes open out. One of them is the *oesophagus*, or gullet, the other

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is the *trachea*, or windpipe. The oesophagus is muscular and is normally collapsed except during the act of swallowing. The trachea is prevented by partial rings of cartilage (gristle) from actually collapsing, though, with one exception, the back portions of these rings are membranous and thus allow of increased expansion of the oesophagus in the act of swallowing.

At the upper part of the windpipe is the larynx, the organ popularly called "Adam's apple", where voice is originated.

Below the larynx the windpipe divides into two tubes (the *bronchi*). These subdivide again and again, and the smallest divisions, the *bronchioles*, widen out into the air-cells.

The lungs are two in number, one on each side and covered by a mucous membrane called the *pleura*. Between them are the heart and associated big blood vessels. Behind the heart are the trachea, the bronchi, the oesophagus, the vertebral column, or spine, and the thoracic duct.

The thorax is a sort of cage, boned by the *vertebral* column, the *sternum* (breast bone) and the *costae* (ribs)—of which there are twelve on each side of the body. Of them, seven are described as "true" because they are separately connected with the spine and the sternum. The lower five ribs are described as "false" because three of them are connected by cartilage with the cartilage of the seventh rib, and the remaining two—the lowest, also described as "floating"—are connected with the spine but not with the sternum in front.

The floor of the thorax is called the "diaphragm",

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the equivalent of the Greek word *diaphragma*, meaning a barrier or partition. Another name for the diaphragm is "midriff" from the Anglo-Saxon *midd*, meaning "middle"—and *hrif*, meaning "entrails".

The diaphragm is composed partly of muscle and partly of tendon. It is concavo-convex and slightly resembles in shape a basin turned upside-down; but it descends considerably lower at the back than at the front. From the central and tendinous portion, muscular fibres pass downward and outward to the upper borders of the cartilaginous portions of the six lower ribs, to the lower extremities of the sternum, and—by two specially strong masses, called "the pillars of the diaphragm"—to the spine.

With very few exceptions, we are at the bottom of *an ocean of air*, and, at sea-level, this air exercises a pressure of about fifteen pounds to the square inch: consequently, provided there be no obstacle to the entrance of the air into our lungs, whenever we expand our chests air enters of itself. Sniffing and gasping are absolutely useless, and worse than useless, for they are, in themselves, signs of contraction of one or other part of the air-passage. No-one, I suppose, imagines that if air is whining through a nearly-closed doorway, less air would enter were the door widely opened. The lungs have no capability, except what results from their elasticity, of expanding. That fact is clear if we take into consideration what happens when there is a hole through the chest-wall. In that case, air gets between the *pleura* (the bag in which the lungs are enclosed) and the lung substance, constituting one kind of *emphysema*. For the purpose of resting a tuberculous lung, air is sometimes purposely

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introduced, constituting what is technically known as an artificial "pneumothorax"—from two Greek words meaning respectively, "air" and "chest". In time the introduced air is absorbed, and sometimes more air is then introduced. When an external wound is large, so much air may accumulate that the sufferer dies from asphyxia.

Breathing-capacity depends, apart from elasticity of the lungs, on the mobility of the thorax allowing of alternate expansion and contraction, —but with one important difference from the action of bellows. Unlike the bellows, the lungs cannot be entirely emptied of air. At birth the chest is squeezed in passing outwards, then expands, and some of the air thus taken in is retained. It is gradually added to, and is described as "residual".

The amount of breath taken in under ordinary circumstances is about three-quarters of a pint, or slightly more, but three or four times as much more can be taken in, and about an equal amount sent out. An ordinary man's chest can therefore deal with about four quarts of air.

An old lady had been listening to, and doing her best to understand, a lecturer who had vigorously advocated a particular mode of breathing as little short of a panacea for all vocal ills. As a proof of the value of the procedure advocated, he had given some vocal demonstrations of what he could accomplish when his chest had to all appearance slipped its moorings. Those illustrations were not all that could fairly be expected, were hollow and not untremulous, and therefore, no wonder the old lady was puzzled about what she referred to as "that abominable breathing".

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The old lady was right—though the actual word the lecturer had used was "abdominal". That kind of breathing is discernible by the pot-bellied appearance which it presents. Apart from the fact that it leaves out of action millions of air-cells that should be frequently and completely inflated, thus making the lungs delicate and prone to disease, it renders flaccid the important muscles on the front of the abdomen, and thereby forms a cavity into which fall the stomach and other abdominal organs, which displaced, and deprived of their proper form of internal massage, lose tone and cannot adequately perform their functions. Abdominal breathing sometimes causes hernia (rupture).

Wholly different results accrue from right action. Just as a gardener's hands become adapted to the work they have to perform, the various bodily parts—bones, muscles, air-cells, etc. —employed become better prepared for their respective duties. Instead of millions of air-cells being left out of action, their walls collapsed and perhaps stuck together, the air-cells are opened up, are supplied with more and better blood and their capillary network is increased, so that they grow and take up more room in the chest—which is consequently enlarged. The full breathing, and still more the holding and compression of breath, such as I shall describe, forces open multitudes of the neglected cells and they eventually become associated with the ordinary respiratory movements. An excellent prophylactic against pulmonary consumption, bronchitis, asthma, and other complaints, is thus provided. Further: the type of breathing and breath-compression I advocate affect favourably the stomach, liver, and other abdominal organs by a healthy sort of massage. That massage

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also stimulates the solar plexus, which great nerve-centre is intimately connected with the vital organs and the involuntary functions of the body.

Much confusion has arisen regarding what is "natural" breathing and what is "skilled" breathing. That confusion has resulted, in the main, from ignoring, or paying too little attention to, posture. If one is tested when lying in bed, the head supported by a pillow, and "the small of the back" restricted in movement by whatever is immediately beneath, the abdomen projects throughout—owing to the lowering of the diaphragm. The vital (or breathing) capacity is then least—in accordance with bodily requirements—owing mainly to there being no need for contraction of abdominal muscles for retaining the erect, or partially erect, position. I say "partially" because most persons think they are standing erect when, in reality, their heads and chests are leaning backward and consequently, the abdomen projects throughout. That is so because, whatever the position in which one is standing, there must be a balance kept somehow.

Now, please, raise the body on the toes, lower it, and directly the heels (not high heeled shoes) reach the floor, keep motionless. In that case the chest is raised and the abdomen drawn in. Putting one hand on the chest, and the other on the abdomen, bend slightly backward from the ankles, and observe that compliance with that direction causes the chest to droop, the spine to bend at the waist, and the abdomen to protrude. If a plumbline could be dropped from the top of the head and through the body, it would touch the floor at a spot by the heels, not where it should—which is midway between the centre of the soles.

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Returning to the correct position, the chest raised and the abdomen drawn in, and, of course, the unnecessary bending at the waist done away with, exhale the breath until you cannot even whisper. Remain thus for a moment, then expand the chest, and air enters—because I assume you will not be performing this procedure whilst the head is immersed in water—without any attempt to *make* it do so. As you continue to inhale air, the chest proportionately rises and the abdomen recedes.

Rest, if you prefer, for a moment, then repeat the last-mentioned process, and when the chest is fully expanded, hold the breath, and draw in the abdomen still further. You could not possibly do that were not the passage of air outward blocked somewhere. The point of blockage is the upper of two pairs of gates in the throat. This pair—the *false cords* or *ventricular bands*—normally has its edges turned rather downward towards the middle of the air-passage.

Air when squeezed becomes of the same density throughout; consequently, when the breath had been taken, held, and compressed through the throat closure and the extra retraction of the abdomen, the lungs and chest walls were expanded, but not the *floor* of the chest—which had become more concave, viewed from below. The most yielding parts of the chest walls—those just above the waist—of course, yielded most. The greatest breadth of lung-substance is opposite the fourth pair of ribs—counting downwards.

When the chest is expanded fully, the lungs are much stretched, consequently expiration is favoured by the suction exercised. Conversely, when expiration is pushed to the utmost, the lungs are squeezed and

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thereby favour expansion of the chest. Therefore, master both extremes, viz. by fully expanding and holding and fully expiring and holding. Through refraining from mastering the contraction of the chest, the emphysema common in old age, is courted. On the other hand, restriction of chest capacity courts pulmonary consumption.

The alternate movements of inspiration and expiration in an adult man are automatically repeated seventeen or eighteen times per minute, but may be altered in response to conscious thought. They continue during sleep and in many conditions of complete unconsciousness. When chemical changes in the person are increased, as during muscular exercise, more oxygen is consumed and more carbon-dioxide is produced, consequently the respiratory movements are increased. Part of the *medulla oblongata*—the lowest part of the brain—is very susceptible to changes in the amount of gases in the blood—especially to carbon-dioxide, a slight increase of which causes increased depth and frequency of the respiratory movements. If the increased movements are not enough to aerate the blood, the respiratory centre in the medulla oblongata becomes increasingly active, until eventually it sends the whole body into convulsions. When suffocation occurs, these convulsions come on prior to death but when unconsciousness has set in.

From the foregoing remarks, connections between respiration and thought are clearly indicated. It is impossible to breathe fully without focusing attention. The purposive inhalation of a full breath usually brings a sense of well-being—even exhilaration, but the direction, so often given, to take a full breath in order

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to overcome fear is liable to be disadvantageous. The correct course is this: exhale all the breath possible (so that even whispering is impracticable), which causes apathy; then take a full breath, which can help in the assumption of a desirable emotion. The direction I have condemned resembles telling a person who is running down-hill to turn round suddenly and run up-hill, the attempt to comply causing the person to "fall on his nose". In view of that fact, it becomes clear that complete expiration of breath can advantageously be resorted to as a precursor of methodical assumption. When the inspiration is complete, the idea should be held during the expiration. Continued deep breathing exercise can induce drowsiness and sleep. A better procedure, however, is the copying of the respiratory rhythm which normally ushers in sleep. That is to say: inspire slowly (not thinking of the muscular movements, but assuming the movements as in process of being performed), then allow the chest to subside—do not actually hasten the outgoing breath.

Inspiration should take place through the nose whenever practicable. The nasal cavity is divided into a number of very narrow passages by means of bones and cartilages. The lower two-thirds of the nose contains no nerves of smell, and are of use for the purification, warming and moistening of air being inhaled. Also: to the nasal mucus, which is a good germicide, dust, insects and disease-germs stick, and thus are prevented from entering the lungs. For vocal purposes, inspiration through the nose is not always possible; and, further, occasional audible inspiration has uses artistically. However, as far as practicable adhere to nasal breathing, for otherwise

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there is a likelihood that the entering air will inflame the throat—which should remain moist and warm.

Some persons suppose breathing through the nose is difficult. In reality, that is only the case when the passages are blocked by mucus, or adenoids, or other obstacle; or when breathless. "Close your mouth tightly, and breathe through the nose," is a bit of bad direction given to children by mothers afraid of fog. The child thus addressed thinks of the erroneously supposed means instead of the required end, and partially closes the nostrils. "Close the mouth" is, or should be, a sufficient direction. In that case the soft-palate is lowered and air passes, upward and downward, through the nose.

It is commonly supposed that in breathing, air can be sucked to the bottom of the lungs. That is an error; air can but pass into the windpipe and the upper air passages, and then by diffusion to the recesses of the lungs. The frequency and depth of breaths taken cannot increase the oxidation in tissues, but by deep breathing one can rid oneself of more carbonic acid and organic impurities from the lungs and blood, thus combating the paralysing effect of these poisons on the tissues. Nevertheless, the extent to which full breathing can effect and affect the matter is dependent on breath compression,—a circumstance seldom heeded, for seldom taken into consideration. It is certain, however, that compression of the breath greatly increases the co-mingling of the air throughout the lungs, but also forces more air—therefore oxygen—into the blood-stream. In the light of that fact its increased value as a health-giving agent is self-evident.

Breath-compression is intimately concerned with

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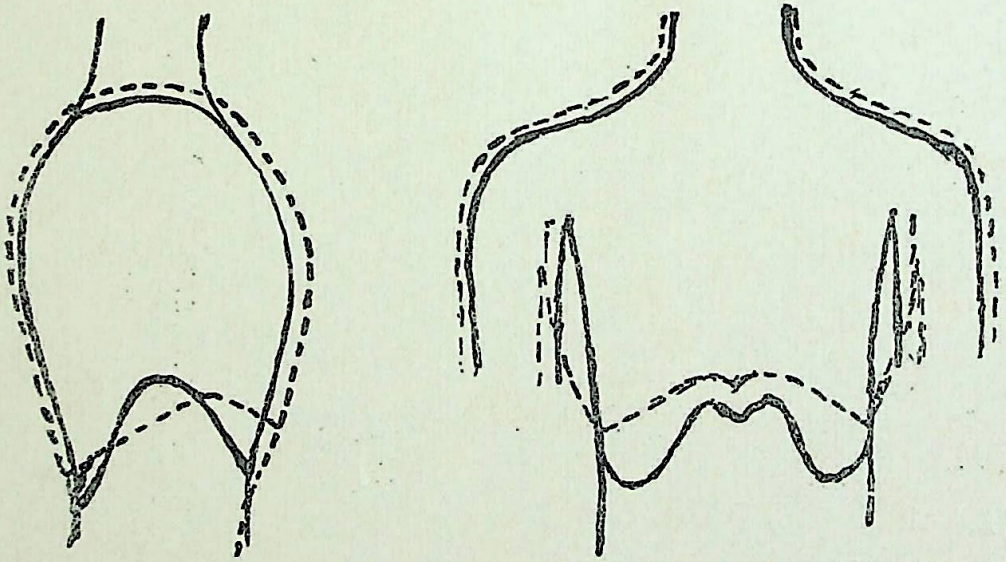

*From the right side* *From the front*

PLATE III

DIAGRAMS INTIMATING BY DOTTED LINES, THE ALTERATIONS BROUGHT ABOUT IN THE SHAPE OF THE TORSO BY COMPREHENSIVE BREATHING.

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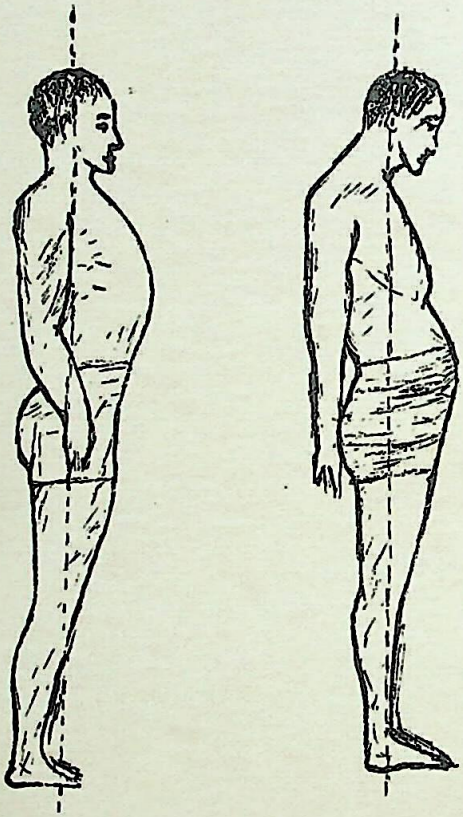

PLATE IV

CONTRASTED POISES, THE GOOD AND THE EXTREMELY BAD. THE DOTTED LINES INDICATE THE LINE OF GRAVITY.

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voice culture of the highest order, and it was that association which led me, many years ago, to apply breath-compression for the independent purpose of cultivating the torso throughout and strengthening the vital and sex organs. To some of the exercises formulated by me I shall now direct attention. They are not intended for persons with organic disease of the heart or lungs, nor for performance soon after a full meal; but in general, and when performed with close adherence to my directions, they can do nothing but good. I have taught them to many thousands of persons.

*Exercise* 1.

Extend the arms on a level with the shoulders and with the hands as far apart as possible. In that case the shoulders are suitably held for the most advantageous raising of the ribs.

Lower the arms to the sides, but without altering the position of the shoulders.

Raise the body, to the toes, bending at the ankles but not at the waist.

Lower the body, and directly the heels touch the floor, carefully refrain from bending at the ankles or waist.

Take a comprehensive breath, as before described, and without any sniffing or gasping.

Hold the breath, then draw the abdomen inward, thereby compressing the breath.

Clasp the hands across the abdomen, and raise the body to the toes—thus bringing the line of gravity further forward.

After a few seconds, lower the body until the heels reach the floor.

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Exhale slowly; then repeat the various movements.

*Exercise* 2.

Take a full breath.

Sit on flat-bottomed chair.

Cross the right thigh over the left.

Bend forward and, with hands clasped below the left knee, bend the elbows so as to press together the thigh and abdomen and thereby compress the breath. As the abdomen cannot yield, the enclosed breath presses out the base of the chest in the neighbourhood of the floating ribs.

Relax the pressure slightly by lessening the bending at the elbows; then increase the pressure again. Continue with this alternation several times.

Release below the left knee. Sit upright and exhale.

Take a fresh breath, cross the left thigh over the right, and continue as before.

Repeat.

*Exercise* 3.

Assume the erect position, as in Exercise 1, and have the palms of the open hands flat against the thighs.

Carefully refraining from moving the shoulders backward or forward, slowly take a full breath whilst raising the hands as far above the head as possible. Hold the breath.

Bring the hands together, clasp them, with the knuckles upwards, then lower them until they reach the top of the head, where they should be

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turned over so that the knuckles are in contact with the head.

Whilst continuing to hold the breath, draw in the abdomen and seemingly shorten the neck, thus raising the whole chest as high as possible.

Allow the shoulders to be lowered and the abdomen to be less drawn in.

Repeat several times before unclasping the hands, lowering them to the sides, and slowly exhaling.

In dealing personally with clients, I sometimes increase the effectiveness of the advocated procedures by various expedients. Exercise 1 can be augmented by clasping the person round the waist with both arms, and directing him to put the head back, keep the knees straight, and press against the floor with the toes. With my inflated chest I then press inward and upward against the person's abdomen. In Exercise 2, I augment the compression by pressing my palms against the person's shoulder-blades. In Exercise 3, I complete the movement by clasping around the person's waist when the chest is most raised, and, lifting the person up bodily, squeezing the waist meanwhile.

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## CHAPTER IX

# THE VOCAL AUXILIARY

*"Determine on some course,*
*More than a wild exposure to each chance*
*That starts i' the way before thee."*

—SHAKESPEARE, *Coriolanus*

A FATHER, vexed by the lack of attention paid to his unmarried daughter by the young men of her acquaintance, having exclaimed: "The idiots! Little do they realise what beauty is concealed beneath her plain exterior!" was met by the pertinent, or impertinent, enquiry: "Why, then, not give the girl a chance by turning her inside?"

There is something to be said in favour of the inquirer's point of view. Surely, few humans, except the blind, are insensible to the charms of what they deem beauty, be it of feature, expression, or figure; and whilst men are in general as at present, an estimable character will rarely of itself go far towards winning the hearts of the "unfair" sex. What, then, can one reasonably expect otherwise than that the ladies will usually treasure any personal charms they consider they possess, and will even strive, sometimes at the cost of much inconvenience—and perhaps later regret—to add new ones? It will doubtless occasion surprise in some quarters to learn that more than a few women take up voice-culture expressly for the purpose of improving their appearance. Incidentally,



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they add an accomplishment which perhaps gives more universal pleasure than any other, greatly benefits their constitutions and physiques, and increases their efficiency as women.

Among the ancient Greeks and Romans the cultivation of the voice was considered essential to every student and to health.

From the standpoint of personal magnetism, voice is certainly advantageous—or the reverse. A beautiful girl with a jingling voice is three-quarters spoilt. Tones of voice often talk more distinctly than words. Is it not curious how few are the persons who realise that they thwart themselves continually through inattention to their vocal needs? Surely that which we have daily and almost hourly occasion to do should be done well. Henry Ward Beecher, whose discourses were famous for their eloquence, was accustomed to spend hours at a time in pronouncing, with differing, and widely differing, shades of tone-colour, single words and phrases. He found the practice well worth the time and labour expended.

One Yoga custom has long been the taking of a full breath and the repetition many times of the sacred word "AUM", the three sounds pertaining to the letters being separated, and respectively sounded on the three notes of the Common Chord, viz. the Tonic, the Mediant, and the Dominant,— in Tonic Solfa notation Doh, Me and Soh. By this practice, mental transformation and great spiritual progress are claimed to be effected. I assume that the custom was concerned with the practice, by a present-day cult of ostensibly Hindu origin, of the recitation in single breaths of each of various fairly-long passages

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of mystic import. Several years ago a lady sought my assistance in reference to throat-trouble brought about, unsuspected by herself, through the gabbling of these passages with "a tight throat". I was reminded of an anecdote to the effect that someone, after long persistence with the Couéistic formula, "Going, going," and so on, had exchanged a headache for a sore throat.

When Coué was staying at my home here, I had the pleasure of bringing to his attention a practice which I had long been accustomed to advise the majority of my clients to adopt in their everyday life. The full success of this practice being unattainable if the user meanwhile abuses his or her vocal organs, I made a rule of explaining to the clients concerned some of the underlying principles of voice culture.

It is unnecessary for me to enter here into minute details of my system of psycho-physical voice culture, and readers desirous of pursuing the subject further are respectfully referred to my books entitled *Voice Culture Made Easy* and *The Cure of stammering, Stuttering and other Functional Speech Disorders.* However, I don't want any procedure I advocate to be misunderstood, and perhaps harmful too; but on the contrary to facilitate the auto-suggestion practice and simultaneously to augment considerably the good results procurable.

I have already dealt with one side of the subject, *viz.* respiration, but breathing during voice-use differs widely from normal breathing. That is so because the notion—inculcated by numerous would-be teachers and books—that the vocal organs consist of a sort of bellows, above them the vibrators (the vocal cords), and at the top a sounding-board, is misleading as well as only

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partially correct. In reality voice is generated—through the agency of the true vocal cords—within a chamber of compressed air. Ignorance of, and consequent inattention to, that fact is responsible for many ruined voices and serious ill-health.

Between medical practitioners and persons professing to cultivate the voice, an interchange is constantly taking place. Certain cases of disease, especially those due to incorrect emission of voice, as, for example, Clergymen's Sore Throat (*Disphonia Clericorum*) and School-teachers' Laryngitis, require, for anything beyond amelioration, the destruction of wrong vocal habits and the establishment of right; whereas ignorant pretenders to skill as teachers of voice production, unintentionally and inevitably find work for medical men. I do not speak rashly, but far otherwise, when I affirm that the supposition that any teacher suffices for a beginner leads, not only to multitudes of spoiled voices but, to weakened and even irretrievably ruined constitutions. Conversely, genuine voice culture, being conducted in accordance with sound scientific and physiological principles, is a health-giving agent of extreme value.

Muscular relaxation, comprehensive breathing, and the adjusted action of muscles concerned with the vocal cords—and adjacent parts, are obvious features of correct voice culture; and to everyone conversant with the elements of physiology the fact that voice-culture, in speech as well as in song, necessitates fuller breathing than the ordinary, points to voice culture as likely to prove beneficial as a prophylactic against pulmonary consumption and other chest complaints.

It is with unalloyed pleasure that I look back to the active part I took, at four English military hospitals,

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in restorative work with cases of "gassing" and neurasthenia as well as of stammering, stuttering, aphonia, and other vocal complaints.

Having initiated Coué in the rudiments of genuine voice culture, he and I jointly taught to many thousands of persons auto-suggestion on the mode upon which I shall enlarge in this chapter.

One particularly interesting result of Coué's own initiation in voice culture occurred when he made his first tour in the U.S.A.; Miss Mary Garden, who was then America's principal soprano, proclaimed publicly her gratitude for the help she had received and the remarkable gains that had accrued in regard to her voice. "If I but had that man's voice!" is an exclamation and excuse often heard. John Hullah rightly pointed out that a vocalist might just as sensibly, or nonsensically, exclaim regarding an instrumentalist: "Had I but that man's fiddle!"

Though in common parlance a distinction is verbally drawn between "the speaking voice" and "the singing voice", the same bodily parts are used in speech as in song, the only essential difference between speech and song consisting in the continuous slidings ("inflections") of pitch in speech but not in song—though, for dramatic purposes, a word or more may be spoken instead of sung in musical compositions.

What criterion have you as to what is and what is not good vocal production? Does your voice sound breathy, tremulous, throaty, or nasal? Do you feel a collapsing of the chest and a loss of voice-control? Does your throat ache or feel in the least degree uncomfortably when you sing, or when you speak longer or louder than usual? If any of those conditions hold

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in your case, and you are neither ill nor a vocal monstrosity, you are abusing, instead of rightly using, your vocal organs.

Shoutiness, breathiness, and throatiness, all have a like origin.

Doubtless many of my readers are aware that after the dislocation of a joint, if the parts be not restored to their original positions (i.e., if the dislocation be not "reduced"), in time a fresh joint may be formed, not so good as its predecessor, but nevertheless a serviceable substitute. It is much the same with the throat; and genuine voice culture aims, first of all, at restoring the correct conditions at the organ of sound, the larynx. In other words, voice culture is usually in part a sort of bloodless surgery whereby certain parts of the vocal apparatus are restored to their proper positions, thereby allowing of correct functioning. Under the voice one ordinarily hears is hidden another, the *true* voice. Without that basis, attempts at emotional art are, in the main, little better than caricatures—the sound is not "an echo of the sense".

Breathing in relation to voice is not merely a matter of *letting out* breath, but of holding, compressing, and controlling it in exit. There is an incorrect and harmful way of compressing the breath, *viz.*, by partially obstructing outgoing breath by constriction of parts just above the top of the windpipe. That is the kind of resistance commonly referred to as "tightening of the throat". It is a fault brought about in part by the employment of consonants; consonants—"voice checks" —tend to lead to wrong locations of energy when producing the adjacent vowel sounds.

The right way of compressing breath is that already

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described, *viz.*, the bringing into action of the false cords, or ventricular bands, which, I should now add, are edges of pockets, the Ventricles of Morgagni, one on each side of the windpipe. These ventricles are therefore inflated when we close the false cords in lifting a heavy weight and in jumping; but we also bring them into action, without actually *keeping* the windpipe quite closed, in producing voice rightly.

May I remind you that edges of the ventricular bands are turned downwards. Just below them are the *true* vocal cords, two bands and edges of elastic tissue that point upwards. When producing voice rightly, the ventricular bands and the Ventricles of Morgagni can and should be made—through action of the appropriate nerves and muscles—to govern the outgoing breath and form an air-cushion which, by pressure on the vibrating cords just below, diverts that breath into and against the sides of the ventricles. The puffing out of the ventricles is commensurate with the pressure of breath from below. Properly-produced voice is characterised by an easy balance between competing pressures of air, and the resulting sensation is as if one were not *letting out* breath, but taking it in—a sensation, due to the *recoil*. When voice is being produced rightly, this effect resembles, in degree, governing, with a finger and thumb, water being ejected from a rubber hose. The more the breath is compressed, the louder is the voice, but the greater the resistance offered by the air just above the vocal cords. Unfortunately, that fact and its implications as regards vocal beauty and endurance are commonly unrecognised.

Above the larynx the voice undergoes much altera-

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tion and amplification in consequence of the conformation and modification of the parts between which it passes and those against which it particularly impinges.

If you put a finger on the salient angle of the larynx, at the front of the neck, and then make a movement as if swallowing, you can feel the larynx rise. Simultaneously it is closed, and the epiglottis, a little lid above the larynx, bends over and covers the aperture, thus usually preventing food from going "the wrong way". "Epiglottis" means "cover of the glottis", and the glottis is the central slit between the vocal cords. The epiglottis has another duty besides that of guarding the entrance to the windpipe—it acts as a director of the sound-waves.

It should be noticed that immediately above the larynx and gullet is the pharynx, a cavity which opens into the mouth and from which there are back-passages (the *posterior nares*) to the nose. Those passages into the nose can be closed by raising of the muscular partition (the soft palate) at the back of the mouth, from which movable partition hangs the uvula. The soft palate is really a continuation of the hard palate, the vocal sounding-board against which the voice, when produced rightly, is always directed—somewhat on the lines that sound is directed by speaking-trumpets.

The larynx, epiglottis, and hinder portion of the tongue are so connected that, when the larynx moves bodily upwards or downwards, the epiglottis and the base of the tongue move also. The lower the larynx, the lower is the point of impact of voice against the pharynx; and the lower that point, the more backward the voice impinges on the hard palate—slightly like a ball being thrown against a wall so as to bounce off at a certain angle. When the larynx rises, and pro-

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vided there be no obstacle interposed, the voice strikes further forward on the hard palate. I refer to the possibility of an obstacle because, when the ventricular bands are disused in voice, the back of the tongue may be—and usually is—bunched up as a substitute for the right resistance. That vicarious resistance makes the voice muffled and throaty. Further: if the soft palate be lowered allowing breath to pass through the nose, a nasal *twang*—which should be distinguished from a nasal *resonance* or reinforcement, due to the voice impinging towards the centre of the hard palate.

The word "placing" is applied to the directing of the voice to this or that part of the hard palate; thus we speak of "a *forward* placing," "a *backward* placing", and so on.

Putting a finger on the larynx, please arouse and submit to a cheerful thought. That causes the larynx to rise. Next think of something sad, and the larynx sinks. Lastly, assume a dignified state of mind, and the larynx takes a medium position.

Simultaneous with each change of mood, the face, including the lips, changes in formation. The corners of the mouth turn downward when thought is sad, upward when thought is bright; but the distance between the upper and lower rows of teeth should not vary much apart from the pronouncing of certain consonants. Singers who open their mouths widely, should observe that thereby they contract the back portion of the inside of the mouth and also detract from suppleness of movement—therefore injure the tone.

When using the voice, the diaphragm should be pushed upward, by comparative and varying flattening of the abdomen, in accordance with vocal requirements,

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—more when loudness is required than when softness. No gripping under the chin should be tolerated.

After performing a few times each of the three breath-compression exercises described in the eighth chapter, and thereby favouring a sense of self-confidence and well-being, one may advantageously stand before a mirror whilst proceeding to address oneself—the first occasion somewhat as follows:

"Mr.", or "Mrs.", or "Miss" "Reflection: I am addressing you for the first time, but it will not be the last. Every morning I shall tell you about what I conceive to be likely happenings of the ensuing day. I shall not only talk about those happenings, I shall *act* the part as if those events were actually occurring. Especially, I shall dwell on incidents of the kind that normally would have placed me at a disadvantage. As a consequence my conduct during today will be better than it otherwise would have been. I shall have been practising *conduct* that I intend to carry out consequently my conduct will be more nearly spontaneous. It will be rather like the private performance, by a vocalist or instrumentalist, of something that will be, or is likely to be, performed publicly.

"Often during the day, I shall purposely employ verbal auto-suggestion, backing it up with appropriate expression and action.

"Every evening I shall again address you, reviewing my conduct throughout the day, telling and showing you how I have succeeded and also how I have, perhaps, tripped, or fallen short of what I should have accomplished. I shall comment on the conduct of persons whom I have seen and perhaps conversed with during the day; and I shall endeavour to learn from their good points and their bad ones, and resolve and as-

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sume that in future those observations will have a favourable influence on my own conduct.

"During each day there will be unexpected circumstances, but they will aid in the work of anticipative preparation for subsequent days. By degrees, I shall become more and more efficient, my memory, my delivery, and my self-confidence will improve. Simultaneously, my ideal will become higher and higher, and my personality will be progressively developed and enriched."

Some persons when commencing this mirror-exercise feel rather foolish, and state that they cannot find what to say. Such persons are helped over the temporary difficulty by telling "Reflection" about what they feel to be their temporary disadvantage. But there should be no effort to find right words. Assume the desirable mood by meeting the emotion half-way, as previously advised. Do not attempt to hurry your speech; *allow* your ideas to give rise to appropriate words. Recollect that during the intermediate pauses the attention should be superimposed on the adopted moods. Then, although the speech may have been commenced in a halting way, ease comes and ideas flow quickly—so quickly that you should purposely refrain from haste. This retardation of speech allows the ideas to be expressed more suitably, and you probably have an underlying feeling of surprise and elation. Do not make the mistake of desisting then—unless duties demand it—but continue as long as convenient. That is when your big moment comes, your conquest! You become alive to the possession of latent powers, and the mirror-practice has become an integral part of your life—a stimulating and indeed invaluable habit.

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## *CHAPTER X*

# AUTO-SUGGESTION AND DISEASE

*"Imagination is one of the most effective physicol remedies we have by which we may modify the conditions of health and disease."*

—SIR JAMES CRICHTON-BROWNE

HEALTH and Disease are contrasts. To be healthy is to be whole, hale, sound—physically and mentally; to be diseased is to lack such soundness, to be deprived of ease—physical or mental, or both.

Wrong living tends to undermine the constitution and to shorten life; right living tends to preserve and augment vital energy and to lengthen life.

No one can reasonably doubt that air, food, water, exercise, rest, and so on, are intimately concerned with health. Nevertheless, if a nerve be deprived of its essential food (oxygen) for longer than ten minutes, it is dead, though the heart and lungs may yet be alive; and restoration is impracticable. Moreover, death can and does take place through shock. Ideas emotionally coloured may kill, however healthy the blood may have been a moment earlier. The forms of infection communicated through the tsetse fly cause sleeping sickness and are more than equivalent to a long course of bad dieting or living in an "impure" atmosphere. Similarly, every depressing emotion poisons the blood, and interferes with the harmonious functioning of the ductless and other glands, whereas agreeable, happy emotions



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exercise a beneficial influence throughout one's organism.

Any sensible and just person will beware of rashly ascribing cure to a physical agent solely,—will admit that in kind, and often in degree also, the same type of mental influence is at work when diet, curative movements, and so on, are employed as when the patient's faith is pinned to "medicines".

In the vast majority of cases of disease the mental factor plays an enormous part—whether the ascribed remedy be "medicine", serum, surgery, or any other one of the many supposed remedies. Osteopathy and chiropractic are mainly suggestive agents. Even with babes and the "lower animals" the mental factor is in operation, for (it should never be forgotten) tones, looks and gestures, are Nature's own language.

Jointly, Coué and I stated: "In every disease, no matter what, there is a mental factor, and our experience is in conformity with the conclusion of certain French medical authorities that that factor represents at least 40 per cent to 50 per cent of the chances of recovery. In almost numberless cases the mental factor amounts to quite 99 per cent of the complaint. . . . In the case of adults, whatever else be done, the mental factor should receive close attention, for, if the outlook of the patient be unfavourable, the best of what would otherwise be useful remedies is combated and possibly nullified. The mere fact that one has a complaint tends, through the action of the imagination, to increase or even produce symptoms. Every complaint has a mental factor, and commonly that factor outlasts the physical factor."

Here is our joint statement regarding restrictive diet in reference to disease: "In the treatment of acute

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disease it is inadvisable to load the digestive organs with 'nutriment', for the system is not in a favourable condition to deal with it, and, even if it were, the energy for recuperation would be detracted from. Nature teaches us this lesson by taking away appetite at such times."

Nevertheless, Coué and I were well aware that appetite and lack of hunger can be hysterical, and that, as certain emotions have a poisonous tendency, purification of the system may not be brought about by a fast,—indeed the fact of misunderstanding the rationale of judicious fasting may lead to dire results.

Probably 80 per cent of death certificates give incorrect causes of death. Sir David Drummond, who was President of the British Medical Association and Principal of Durham University School of Medicine, told me that, unless he had demonstrative evidence, he found immense difficulty in gauging the actual troubles of neurotics—those persons were so apt (if, said he, he might use a vulgarism) to try to pull his leg. That admission in its entirety, is of supreme importance, for orthodox practitioners are prone to insist upon the extreme importance of correct diagnosis, — a point which must be conceded in regard to many (though far from all) types of disease. But, diagnoses are frequently, in effect, little more than classifications of symptoms, or supposed symptoms, and throw no really useful light on underlying causes. Surely it is better to be ignorant of the actual nature of a complaint and yet cure the person, than to know the name of the complaint and nevertheless effect no cure. A wealthy man had consulted a physician regarding a slight disorder. The physician felt his pulse and asked: "Do

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you eat well?" "Yes," replied the patient. "Do you sleep well?" "I do." "Then," said the physician, "I shall give you something to take away *all that.*"

Remedies, viewed from my standpoint, are but things which work in harmony with the indwelling power whereby growth and recuperation are brought about; the organism needs to be living and responsive. Cuts, broken bones, and other injuries, and also many illnesses, evidence the existence and efficacy of the *vis medicatrix naturae* or *vis conservatrix naturae by* getting well without specific treatment.

To what extent can auto-suggestion be employed effectively in the treatment of disease? —May I remind you of Augustine's account of Restitutus? That account is surely sufficient to act as a warning against any rash assertions being made regarding the limitations of auto-suggestion and auto-hypnotism. Nevertheless, it should be observed that when an operator helps in the induction and utilization of hypnosis, subjects differ much as regards aptitude for the exhibiting of phenomena. Some persons can readily be induced to exhibit analgesia or anaesthesia without post-hypnotic amnesia; and others post-hypnotic amnesia but not anaesthesia or analgesia. That should not excite incredulity. Chemical anaesthetics have not uniform effects with all individuals. Complete unconsciousness is not always present when supposed to be.

How far by "suggestion" one can actually go in the induction of phenomena depends in a measure on the means employed; but some persons, by even devious ways, manage to succeed where the majority fail completely. The limitations as regards results cannot be determined without persistent testing. It is with auto-

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suggestion as with hetero-suggestion or, as I said earlier, cooperative hypnotism. Judged by results, the procedures I advocate act admirably at once with most persons; but improvement is always practicable; and if a person is backward, that is but an additional reason for sedulous perseverance.

Naturally, the best auto-suggestionist is one who is physically as well as mentally able to actualise what he suggests. A person with an organic disease such as disseminated (or multiple) sclerosis cannot actualise certain suggestions of movement; and even when there is a weakness of functional character limitations are fixed temporarily. This applies to virility. Persons who imagine themselves impotent may be so functionally only; but impotency may be irremediable, or irremediable apart from physical improvement.

My custom is to show clients how to increase their physical efficiency as much as possible, thereby gaining mentally too. One illustration, from my *Rational Hypnotism,* describes an experiment whereby, half a century ago, I was instrumental in helping persons to improve their vision, and which may well be taken to heart by persons who have tacked their faith to the fallacious theories put forth by some "Nature Cure" practitioners. I wrote: "Put a book just as near to the eyes as ordinarily to cause a slight strain; but don't strain—*imagine* the book further away. In like manner, put the book at an apparently excessive distance for reading. Again, don't strain—*imagine* the book nearer."

What, then, do I consider the truly rational treatment of disease in general? I answer: That which views the mental and physical as one, and which duly heeds the fact that we live in effect *for our brains.*

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Physical and mental hygiene is of paramount importance. That the kind and amount of food ingested—and digested—have an enormous influence on health must be obvious to persons intelligently interested in the welfare of infants and the lower animals. As to specific curative movements, they are essential to the rectifying of spinal curvature, prolapsed uterus, and a host of other physical imperfections. The physiological law which declares that parts used develop, parts unused wane, and parts abused resent their ill-treatment, should be kept in view throughout. That law, however, applies as much to the "mental" side of one's nature as to the "physical".

Contrary to what some psycho-therapists assume, I do not believe that there are many cases of disease to which the term "mental" can be applied with exactitude; indeed, a favourable mental attitude is impracticable under certain conditions of the physical organism, which conditions are often direct results of wrong diet, lack of exercise, and so on, and vanish, as a rule, when the causes of them are removed. For example, plethora is a common cause of irritability, despondency, and even suicide. A person whose stomach is dilated is likely to think morbidly; and thus, in some instances, fancies may develop into terrible obsessions. Nevertheless, the mental trouble may bring various physical troubles in its train and thereby may conceal the real origin of a pronounced mania.

Complaints of a nervous or functional character are those most amenable to suggestive treatment and therefore suitable for auto-suggestion too. Still, there is scarcely any complaint in which such treatment is contra-indicated; indeed auto-suggestion—such as is indicated earlier in this book—can form the ground-

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work for other remedial measures. For example, in incipient pulmonary consumption, the suggestion by itself cannot develop the lungs, but it can lead to the toleration, and even enjoyment, of requisite diet and exercise, and may gradually establish bodily comfort, peace of mind, and, incidentally, a habit of recuperative relaxation and of sound, refreshing sleep. The knotted string can be used effectively in this connection but, as insomnia is usually a result of expectation—an irrational association of ideas,—I advise that, apart from definite auto-suggestion, the sufferer should alter the rhythm of respiration in accordance with what I wrote in the eighth chapter.

Functional speech disorders are not infrequently represented as due to expectation and therefore curable by auto-suggestion. There is an element of truth in that contention, but which, nevertheless, is a source of much harm. Stuttering and stammering are opposite, but usually allied, conditions. Stuttering is a movement which cannot, temporarily, be stopped; stammering is a stoppage which, temporarily, cannot be moved. For example, when in trying to say "Pop", a person cannot for some time succeed, and in the attempt presses his lips together tighter and tighter, he or she is stammering; when, on the other hand, one unintentionally says "P-p-p.pop", that is stuttering.

Having written a book devoted to functional speech disorders, I do not propose to do more here than to touch on the matter in the light of auto-suggestion—which, I should remark, has a place, however unrecognised, in every successful treatment. Most of the ostensible remedies for stammering and stuttering owe much or even all to suggestion, whereby their occasional

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cures occur. Auto-suggestion, specifically employed, is useful, but I hold should be supplemented by other procedures. If a child spelt "many" "meny", he (or she) might be given the task of writing out the word a number of times. That procedure can be successful; but a better would be to direct the child to write out "meny" instead of "many". Every time the word was written with the wrong spelling, the child would be saying mentally: "But I *can* spell 'many' ", and would become "fed up". Similarly, although the addressing of oneself before a mirror is suitable for speech-defectives, alternately the person should speak properly (of course, usually in private) and then should imitate his or her defective speech, but (*and this is supremely important*) in cold blood. It is not purposive, cold-blooded imitation of a speech defective that is a fruitful cause of the complaint, but the emotional element that may arise—perhaps through a well-meant but erroneous warning—in reference to it.

Here is another hint: Most stammerers have no difficulty of pronunciation in singing; and a near approach to singing—of a sort—is drawling speech, for it inhibits excessive ("double") contractions of the organs of articulation. But, of course, that drawl should be viewed as simply a temporary expedient, not to be made a habit. Julius Caesar well said to a bad reader: "If you are singing, you sing badly; if you are reading, you really sing."

Those are hints, but they will at least prove helpful to the majority of functional speech defectives.

Functional speech disorders are really paralyses, and many other types are curable by the auto-suggestion "I can" in place of "I cannot". As regards rheu-

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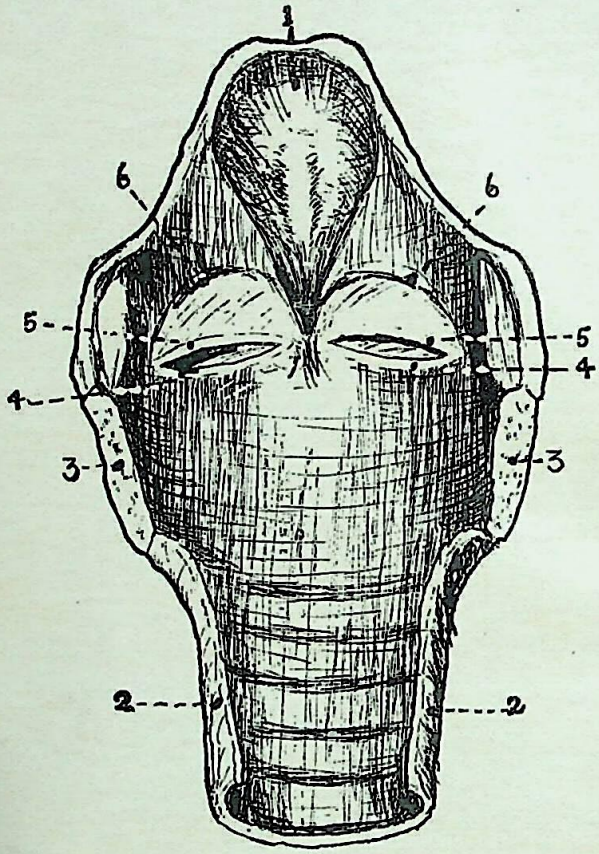


PLATE V

## HUMAN LARYNX CUT OPEN FROM BEHIND AND SPREAD OUTWARDS TO EXPOSE THE INTERIOR ON TENSION.

1, Epiglottis; 2, Trachea; 3, Cricoid cartilage, the only complete ring of cartilage in the Trachea; 4, True Vocal Cords; 5, Ventricular Bands (False Vocal Cords); 6, Ventricles of Morgagni, with pouches.

(*N.B.*—When 2, 2, and 3, 3 are closed and thus form a pipe, 4, 4 and 5, 5 are respectively separated in ordinary breathing, but may be partially or completely brought together, as when using voice or when holding and compressing the breath.)

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matism, sciatica and kindred complaints, they are often curable by auto-suggestion; but I consider that treatment should seldom be confined to suggestion, wise dietetic measures being advisable.

Skin eruptions are sometimes caused by mental upset and can be curable by auto-suggestion.

During pregnancy women should bring to bear auto-suggestion for the relief or abolition of possible morning-sickness, and so on, and should bear in mind that, allied to physical measures, the retention of a happy state of mind is of value and can be encouraged by auto-suggestion. Childbirth may be rendered painless in very many instances without having recourse to any chemical anaesthetic. Further: the job of suckling may be almost assured.

Sexual impotency is often a result of irrational associations of ideas. A temporary cause—for example, mental preoccupation on a problem—diverting attention from the sexual act and causing a momentary impotency, is liable to lead the man to imagine that he is seriously impotent, and thus to continue the trouble, sometimes for a long period, and perhaps permanently. The auto-suggestion of potency can eradicate the disability in such cases.

This enumeration might be carried much further; but it will suffice to say that, even when a complaint or disease is irremediable, auto-suggestion is usually capable of affording some—and perhaps much—relief.

The notion inculcated by psycho-analysts that the discovery of a hidden cause is essential to the cure of functional mental ills is unreliable. It is the *assumption* (the auto-suggestion) of a changed mental attitude that chiefly matters. The ascertainment of

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a real mental cause is nevertheless useful in numerous instances, for it may lead to curative assumptions.

Many suppose that psycho-analysis is free of suggestion. Freud himself declared to the contrary; still, his records of cases teem with examples of seemingly unrecognised suggestion. Many persons, however, have yielded to the suggestion that Freudism has great value but hypnotism and auto-suggestion scarcely any. That untrue hetero-suggestion is responsible for much harm. Nevertheless, *genuine* psychological analysis—which, up to a point, can be carried out successfully without the aid of a second party—has real and far-reaching value.

The cultivation and utilization of the contemplative mood dissipates many phobias, especially of events supposed to be permanently forgotten, but which are only temporarily forgotten if at all. There may have been fear of facing the facts, and a purposive ignoring of anything likely to lead to reflection on them. We should strip ourselves mentally; then reclothe ourselves suitably. We should endeavour to see where we went astray in deed or thought. Often, persons realise when they made errors, but do not see how much they continue to believe about themselves that is founded on irrational associations of ideas.

Having ascertained what *irrational* associations of ideas, and webs of adverse auto-suggestions, have been held, the trend of self-moulding should be through the establishment of *rational* associations of ideas—which are always associated with physical-reactions.

The two main aims in the rational treatment of disease are (1) the reversal, in effect, of the causes of

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the complaint, and (2) the strengthening of the weak links in the health-chain.

A distinguished American officer, General Sherman, was ill. After treating him unsuccessfully, the doctors told him: "We have tried nearly everything upon you, and are at a loss now how to proceed. Our advice is, therefore, to leave things to Nature, and throw physic to the dogs." "Well, gentlemen, I would," said the General, "but the fact is, the dogs in this neighbourhood happen to be valuable ones."

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## CHAPTER XI

# PHYSICAL AND MENTAL HYGIENE

*"Choose the best life, and custom will render it agreeable."*

—PLUTARCH

AUTO-SUGGESTION, when intelligently applied, helps to keep its users steadfastly on the road towards the attainment of their ideals—ideals, then, not stereotyped but progressive in character. Despite slight deviations and depressions the road taken is in the right direction—towards, but never to, Perfection.

Right thinking leads to right action. It rests with each one of us to form good ideals; if our ideals are wrong, as we approach *them* we retrogress.

It is a great mistake to suppose that auto-suggestion can make one immune to the bad results that accrue from breaking the laws of health. A clear conception of hygienic essentials—a conception free from crankiness—therefore is of prime importance. Extremists are commonly as wide of the mark as are those they condemn most vehemently—a truth clearly exemplified in reference to dietetic cults of widely differing and contradictory variety.

A stringent diet has disadvantages; it tends to lessen the capability of the organism to deal with varieties of food, and in many instances gives rise to disadvantageous auto-suggestions wherever the food falls below what is considered to be a right standard.



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I used the words "considered to be" advisably, for personal "tests" in dieting are apt to be particularly misleading. Important effects of expectation are wont to be unrecognised. Occurrences—especially emotional ones—whilst the tests are in progress, all affect the result. Genuine peculiarities of the constitution—idiosyncracies, as they are technically called—and many other things are likely to mislead. Further: the constituents of the body are constantly changing, and consequently the quality as well as quantity of food needs some variation in order to procure the best results. Food may be pure, and nicely balanced in character, but, nevertheless, an unfavourable mental attitude may render it useless and perhaps very harmful. Conversely, a favourable mental attitude can do much towards tolerating and turning to good account food that is very far from ideal either as to quality or quantity. Still further: the organism has a certain selective propensity whereby, up to a point, some of the more harmful substances can be dealt with first, and the less harmful substances temporarily tolerated, to be dealt with when the time and circumstnces are favourable.

Bearing the foregoing observations in mind, you should auto-suggest that you will never crave for what is harmful, that your organism will deal to the best of its ability with whatever food is consumed, and that the organs of digestion will become more and more efficient.

The thought of food that one expects to enjoy and considers beneficial, causes the formation, out of the blood, and oozing forth from the digestive organs, of "appetite" or "psychic" juices, which juices greatly assist digestion. That fact will be readily appreciated

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by anyone in whom the thought of lemons causes the oozing forth of an abundance of saliva.

Often all that is essential for transforming an invalid into a healthy person is a favourable change of outlook. Conversely, involuntary suggestions of a morbid character are often the sole cause of ill-health. Further: when a healthy person commences to live as an invalid, or recklessly, he or she is on the road towards delicacy. Obviously, therefore, a delicate person desirous of becoming healthy must prepare—when the step cannot be taken at once—to live as a healthy one.

A healthy person cannot with impunity confine himself or herself to invalid's food, for such a measure would court ill-health of many varieties. Nevertheless, gourmandising is to be deprecated. It has various disadvantages, e.g.: 1. The food is insufficiently mixed with saliva—a very serious matter in the case of starchy food, which requires to be impregnated with saliva or with pancreatic juice for the *ptyalin* therein to combine with and so act on the starch as to form sugar, —starch itself being unassimilable by one's organism. 2. It leaves the particles of food too large for the digestive juices to act on them properly. 3. It can spoil the taste of food, for unless the food is well mixed with saliva its full flavour is not apparent.

Indirectly, it is by food that food is digested, for it is out of food that the gastric and other juices are formed; so dieting should not be haphazard. Some French Academicians took some dogs: to one lot they gave wholemeal-bread and water; to another, white bread and water; and to the remainder, water only. Those with the wholemeal-bread and water thrived on the diet, but those with white bread and water soon

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refused to eat any more white bread, and only drank water—and those dogs died sooner than those that had water alone! Why? Because, whereas the wholemeat-bread supplied everything essential to the system and the formation of the digestive juices, white flour drew on the reserves of the body,—in fact, was not worth the trouble of digesting *alone*. That does not show, of course, that white bread has no nutritive value, for the parts of which the wheat has been deprived in the milling can be compensated for by vegetables. By preference these should be eaten raw (scraped, if the teeth do not admit of chewing) or cooked in such a way that their juices are conserved,—perhaps used as stock for soups.

When a person is suffering from dietetic errors and the faults are pointed out, the sufferer is likely to say: "But the things you warn me against are those of which I am most fond!" Of course, it was that fondness that led to the excess. Should you be in that position, do not struggle to overcome the craving, but rise above it. Substitute in your mind the mental picture of yourself as cured of the craving and enjoying abstinence from the article or articles concerned. Ponder on the mental picture, and say to yourself that in future when you suggest

"Day by day, in ev'ry way
Better I get and better I stay"

the "ev'ry way" will include abstinence from the objectionable article, and advantages derivable from the abstinence.

Temperance needs to be exercised in reference to physical sports and muscular development. Unfortunately, much imprudence is manifested in relation to

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both. A great British surgeon, Sir James Cantlie, declared that professional sportsmen deserve the gratitude of the public, inasmuch as they often give their lives for its amusement—strenuous swimming feats, for example, being apt to cause enlargement of the heart. Any form of exercise which increases the development of the limbs at the expense of the vital organs is to be deprecated—yet that is the prime drawback of much that is wrongly called "physical culture". Besides, excessive development of the muscular system is calculated to lead to mental obtusity, —the Roman gladiators were noted for their stupidity. Energy should not be unduly diverted from brain-work. Indeed, in deciding as to a person's strength, we should take into account the nervous system and mental faculties. It is possible to be strong in muscle and yet a poor specimen of humanity.

It is exceedingly unwise to attempt to turn oneself, disregardful of the nature of one's employment, into masses of muscle. One is using energy in numerous ways—e.g., in digestion, in daily work, in thought. The sustenance of an excessively muscular body imposes a severe drain on one's bodily resources. The busy man needs enough exercise to requisition each part of his body sufficiently for the maintenance of health. The circulatory system and respiratory organs must be kept in good condition, and waste-matter must be eliminated.

During work a man rightly endeavours to avoid unnecessary labour; consequently, although he probably does not know how best to economise muscular movement, he rarely is called upon to bring into full contraction any one of his muscles. He attends to the object of his work, not to muscular contractions, which therefore are seldom complete.

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A muscle is somewhat like a sponge, but with this essential difference of action: by squeezing, fluid is expelled from a sponge, but blood is drawn into a muscle. Thus, by complete contraction, nourishment and oxygen are carried to the innermost recesses of muscle. Combustion occurs. Carbon dioxide results. Upon relaxation of the muscle, this passes into the blood-stream and is finally expelled from the body by means of the various organs of excretion. But the blood-stream also provides, alongside complete muscle-contraction, as liberal a supply of nourishment as nutrition allows, thus aiding restoration and growth of muscle. A similar process occurs in any organs squeezed through muscular contraction; and thereby one can effectively cleanse, restore, and develop, muscle-tissues and also organs. Further, the parts adjoining or contiguous to the muscles share in the good effects, and the mobility of joints is commonly assured by the action of the contiguous muscles. When, however, exercise is so excessive as to break down much tissue, toxaemia (temporary blood-poisoning) is brought about, and the resulting processes put a strain on the heart and kidneys and make the person feverish. On the whole, those die soonest whose work is physically most laborious, e.g., general labourers, especially in industrial districts—dock labourers, coal heavers, and so on.

Whilst I condemn complete inattention to the development of limbs, for every part requires exercise for the sake of its own well-being and that of the organism as a whole, I would point out that the employment of dumb-bells is prone to cause disproportionate development of the muscle through its fibres not contracting together. A knobby appearance is a result.

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In such instances, the quality and mobility of the muscles concerned are adversely affected. In general, people think too much about the *size* of their muscles.

Certain systems purporting to be "physical culture" are prone to give rise to a habit of excessive muscular tension and to corresponding immobility of the mental powers. Rational physical culture proceeds on the principle of getting relaxation as a preparation for isolated action of parts. Neglect of this precaution invites waste of energy and also awkwardness. Strain causes muscular immobility. In exercising think of the desired relaxation and of the necessary contractions apart from others.

The notion has been widely held that Eugen Sandow was the first to recognise the value of concentrated attention on the parts to be developed. In reality, the surgeon James Braid made the same claim about a century ago. He was instrumental, by enlisting the mental powers of the sufferers, in bringing about cures of some cases of frightful lateral-curvature of the spine. Sandow, however, deserved the credit of emphasising the importance of mind-power in relation to a scheme of definite exercises.

A caution, however, I feel should be given in that connection. Close thought on any part of the organism tends to cause a flow thither of nerve-energy and, following on that, of blood. We see this fact illustrated in blushing—which may be of parts other than the face; as is illustrated in the case of the breasts of some women when being medically examined. I should add, however, that too long-continued, or wrongly-placed, attention on a bodily function is liable to cause disease through occasioning congestion. Further, in general

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it is better to attend to the end desired than to the actual muscular movements through which that end is achieved. Whenever anyone attends too long to the mechanism of an action, fatigue ensues. By attending at first, however, nerve-tracks are established and, eventually, the actions concerned can become automatic. The acquirement of the ability to walk, to write, and to play on a musical instrument, illustrate that fact. The aim of true culture is so to establish associations that what at first requires close thought may be made automatic, and thus volitional, conscious thought may be given to higher and still higher aims.

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## *CHAPTER XII*

# UPBRINGING

*"This is the true religious devotion, this the sum of religious instructions, that it should increase the mercy and charity, the truth and purity, the kindness and honesty of the world."*

—One of the many inscriptions, engraven on rocks and pillars in various parts of India by the Buddhist king Asoka, during the third century before the Christian era.

VERY recently, Harold Hamer, President of the Association of Headmasters, publicly stated regarding the increase of juvenile delinquency in England: "Much delinquency would be avoided if children were to spend more time at their mother's knee—and still more across father's."

How often a witticism veils an untruth. Nevertheless, the quoted speaker was only echoing an opinion very widely held and thus dwelt upon by John Wesley, the principal founder of Methodism, who wrote: "Break their wills betimes; begin this great work before they can run alone, before they can speak plain, perhaps before they can speak at all. Whatever pains it costs, conquer their stubbornness: Break the will if you would not damn the child. I conjure you not to neglect, nor to delay this. Therefore, 1, Let a child, from a year old, be taught to fear the rod and to cry softly. It cannot be expressed how much pain this will save both the parent and the child. In order to this, 2, Let him have nothing he cries for;



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absolutely nothing, great or small. Let this be an invariable rule; else you undo all your own work. 3, At all events, from that age, make him do as he is bid, if you whip him ten times running to effect it. Let none persuade you it is cruelty to do this; it is real cruelty not to do it. If you spare the rod you spoil the child: If you do not conquer, you ruin him. Break his will now, and his soul shall live, and he will probably bless you to all eternity."

John Wesley no doubt felt himself fortified in his opinions, by divinely inspired writings. Did not King Solomon, or whoever was the author of *The book of Proverbs*, declare: "He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes" (?) (XIII, 24). Consistently: "Chasten thy son while there is hope, and let not thy soul spare for his crying" (XIX, 18).

If Solomon really wrote *Proverbs*, he no doubt had in mind his treatment of his son Rehoboam; and think of the pretty results!

Martinets have attempted to justify their fondness for inflicting corporal punishment by joining misguided parents in the supposed truism, "Spare the rod and spoil the child." All that has taken place despite the many, many notable examples that have been forthcoming of the learned who became such in face of intense opposition from parents, guardians and teachers, and took pleasure, and experienced even ecstasy, in the process.

I view governance by the rod as cowardly and self-defeating—injurious alike to governed and governors.

To the question "Is parental affection a common virtue?" Volney replied: "No; notwithstanding all

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parents make a parade of it, it is a rare virtue; they do not *love* their children; they *caress* them, and they spoil them; what they love in them is the agency of their wills, the instruments of their leisure hours. It is not so much the good of their children that they propose as their submission and obedience; and if amongst children we find so many examples of filial ingratitude, it is because amongst parents there are so many examples of ignorance and despotic kindness."

Perhaps Volney's point of view rather overstepped the mark, but I consider there was a strong element of truth in it. At best, the treatment of children is imperfect. However laudable are the precepts put forward, they may widely differ from the example set by the parents and guardians.

The fact that parents have brought children into the world is an excellent reason — indeed a duty — for caring, protecting, and helping them, but can scarcely be a sound reason for love and honour on the part of the children. The honour shown by a child to its parents should be invited by, and mainly be a result of, experience regarding them. Chivalry should be manifested towards children as well as to women and the infirm in body or mind.

The position of a parent to a child should be rather that of a friend than of a master or mistress. The child should be led to confide in its parents. Punishment, in the ordinary sense, should rarely if ever be resorted to. Who can believe in the love of a tyrant? Chastisement invites fear, cunning and enmity.

May I commend to your attention the following passage from Herbert Spencer's famous work on *Edu-*

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*cation*? He wrote: "Not only will you have constantly to analyse the motives of your children, but you will have to analyse your own motives, to discriminate between those internal suggestions springing from a true solicitude and those which spring from your own selfishness, your love of ease, your lust of dominion. And then, more trying still, you will have not only to detect but to curb those baser impulses. In brief, you will have to carry on your own higher education at the same time that you are educating your children. Intellectually you must cultivate to good purpose that most complex of subjects—human nature and its laws, as exhibited in your children, in yourself, and in the world. . . . While in its injurious effects on both parent and child a bad system is twice cursed, a good system is twice blessed—it blesses him that trains and him that's trained."

How powerfully that passage brings home the urgency of auto-suggestion in all guardians of the young.

A custom is not less bad because it is usual. Therefore, the earlier in life a person acquires the capability of meaning "No", and not being wheedled, coaxed, or threatened out of doing what, after due consideration, he or she considers good, the better; and that mode of action ensures the respect of others and of oneself. Parents should welcome, instead of resenting and perhaps punishing, evidences of self-will and self-reliance. Even if the course taken by the child is, in the parent's eyes, unwise, the parent will usually be acting wisely by placing no obstacle in the way of its performance, for in any case the child will learn a lesson from experience. Not that persuasion should never be resorted to, but, that its motives should be of the best—or the

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best known to the parent. In the very young the notions of truth and error, right and wrong, are formed from authority and example; and praise and blame are powerful influencers of conduct, even when methodical suggestion is employed.

The secrecy that has prevailed regarding sex matters, put into children's minds wrong notions and, when the truth—probably mixed up with fiction, and harmful fiction—is learned, the parents' shyness is likely to be ascribed to shame,—an error which not infrequently paves the way to dire results in later life. I would urge: Don't tell a child you know what you don't know, nor that you don't know what you do know. Don't expect the child *as a duty* to believe what you say; let it learn from experience that you do not try to deceive it, but to enlighten it.

In a broadcast (on *Personality*) from All-India Radio, New Delhi, during April, 1949, I said. "The gullibility of early childhood should be taken into due account. When children, perhaps most of us imbibed —through accident, or through design on the part of others—numerous fictions. Some of those fictions would be dissipated through later knowledge and experience; but some fictions, especially if enshrouded in emotion, are prone to remain and form the basis of prejudices and far-reaching, and sometimes terrible, consequences. If a rule were made that children should be taught that 2 plus 2 equals 5, or 7 minus 6 equals 4, on the plea that children would thereby be helped to calculate money in later life, you would condemn the rule as absurd and dangerous. Parents and guardians, I beg you to ask yourselves whether you have never acted in a rather similar manner—though, of course,

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in reference to other matters. If so, later, and the reverse of favourable, criticism may result as the child, or may be the adult, begins to review the subject in question. Coercion sometimes begets diffidence, sometimes rebellion— especially when a vigorous personality is concerned.

"Diffidence often arises from phantasies having been present when there should have been facts and ideals; thus personality may be warped. Not infrequently there lurks, behind what seems to be incompetency, latent ability of a high order — ability sometimes revealed by what may seem to be accident, or, not infrequently, by means of hypnotic and allied devices."

Jean Jacques Rousseau, in his *Thoughts on Education*, in effect pointed out the advisability of rejecting the advice I quoted from Wesley. Instead of beating a child in order to induce almost silent crying, he advised inattention—except when there existed a physical cause. "Nobody choose to put himself to trouble for no purpose, not even children," he wrote. "They are obstinate in their attempts; but if your perseverance exceeds their perverseness, they will be discouraged at last and return no more to the charge. Thus they will learn to save their tears, and to shed them only when compelled by pain."

As regards Words, Rousseau's ideal was to prevent children from having more words than distinct meanings. He wrote: "The greatest inconvenience in hurrying children on to speech before their time, is not that the first words that they hear, and the first they pronounce, bear no meaning in regard to them; but that they have quite a different meaning from ours, without our perceiving it; insomuch that while they seem to answer

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exactly, they neither understand us, nor we them. It is in consequence of such ambiguities that we are so often surprised at their discourse, which we take in quite a different sense from what they intended. This inattention on our part to the real meaning in which the words are understood by children, appears to me the cause of their first errors; and these, even after they have been removed, have a great influence on their turn of mind the remainder of their lives.

"I would therefore advise you to contract the child's vocabulary as much as possible. That he should have more words than ideas, and that he should name more objects than he knows, is a very great inconvenience."

Towards the close of the seventeenth century, John Locke had reached the fourth book of his celebrated book entitled *An Essay concerning Human Understanding* before he realised the indispensability, in order to make his meaning clear and to combat disputants, to affix clear and precise ideas to the words he used, and to use such words in one sense only. He therefore delayed proceeding with his Essay until he had dealt with words. Seventeen centuries earlier, the great Roman orator Cicero had given this rule for controversialists: "First define your terms." How much slipshod thinking, talking, and writing, is due to the neglect of attaching to words any definite meaning Pray ask yourself what meaning, precisely, you have attached to each of the following words—just a few of the many which I might adduce offhand: "God", "created", "angel", "mind", "soul", "conscience", "right", "wrong", "freewill", "spontaneous". If you think you have succeeded in accomplishing that feat to your own entire satisfaction, please ask yourself whether in

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your definitions you have used other words which might easily be misunderstood and, consequently, would need defining,—and so on, *ad infinitum*. An acute casuist, if so inclined, almost invariably has an opportunity of pretending to misunderstand, and a stupid person—of really misunderstanding. Commonly, persons maintain they believe implicitly certain things that in reality they only believe they believe. Throw upon them the onus of explaining explicitly, and they find themselves in a dilemma—and perhaps a resentful mood too! Nevertheless, progressiveness is bound up inextricably with that interchange of ideas which fosters *social heredity*: Wherever the development of language is meagre, progressiveness is *prevented* in great measure. The Bubis, of the island of Fernando Po, and the Fans, of West Africa, are two tribes whose verbal languages are so inadequate for even ordinary discourse, that members of each tribe need to be seeing those with whom they converse. The Fans commonly go to the fire in order to understand one another.

It would be difficult to prove that we moderns have any inborn intellectual superiority over the ancients; what we have is the advantage of discoveries and inventions of intervening centuries. Modern civilised man is born into an environment extremely different from that of the ancients. Similarly, wherever civilisation has been backward the ascribed mental dullness may be confusing to more favoured individuals. The fact is well attested that wherever white and black children are educated together at elementary schools, as occurs in the United States of America and some British colonies, there is little if anything to choose between the two races as regards general aptitude,

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The same equality seems to apply to adults, though the testing of that matter is not equally easy, for the non-European students who attend European Universities and other centres of learning are usually selected representatives of great numbers. Despite that, standing as they do, European students do not give indisputable evidence of higher intellectual capacity than do Indians, Chinese, Japanese, Siamese, or Negroes. What makes one nation appear superior to another is mainly upbringing.

Unfortunately by far the larger part of what is called "education" is education in name only. Instead of "drawing-out" the faculties (as its name implies that it does) it usually distorts the mental outlook; makes work distasteful, tolerated instead of enjoyed; and deprieciates the value of what commonly bears the appearance, superficially, of idleness, but which—as we have seen—can be a time of great intellectual achievement.

Were a child's education true to its name, were it directed towards the development of personality, the child would have on life an outlook conducive to happiness as well as success.

In his *Advancement of Learning* Lord Bacon wrote: "It is in knowledge as it is in plants, if you mean to use the plant, it is no matter for the roots; but if you mean to remove it to grow, then it is more assured to rest upon roots than slips: so the delivery of knowledges, as it is now used, is as of fair bodies of trees without the roots; good for the carpenter, but not for the planter. But if you will have sciences grow, it is less matter for the shaft or body of the tree, so you look well to the taking up of the roots."

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How closely that judgment tallies with the expressed attitude of Pandit Jawaharlal Nehru, when laying the Foundation Stone of the Central Institute of Education near Delhi University, on 19th April, 1949! He said: "Sometimes doubts assail me whether the type of education or the products of education one sees is really good. In fact sometimes it is definitely bad. That, of course, does not mean that education is bad but it does mean that something has gone wrong in the process of education and that has to be put right. In India, unfortunately, an amazing importance is attached to passing examinations and getting degrees, probably because in the past the avenues open to young men in India were very limited and the passport to government service was a degree. Thus university degrees became more and more important here than anywhere else in the world. The object was not to train one's mind or to make one more capable or efficient but just to get a degree somehow by hook or crook. Today you will find sometimes some kind of agitation among students that a sufficient number of students has not passed a particular examination and that the standards should be lowered, as if the mere getting a degree has any relevance to the capacity of an individual. I can conceive of a totally illiterate person being educated in the real sense and an M.A. not being educated at all."

A Dr. Gregory having asked for the loan of Dr. Kippis's edition of Doddridge's *Pneumatology*, was met with the reply that the person did not possess that edition. The reply was made in so disparaging a way, that the other asked: "Was not Dr. Kippis a clever man?" and was answered thus: "He might be a very

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clever man by nature, for aught I know, but he laid so many books upon his head, that his brains could not move."

The Great Charter was secured, in the reign of King John, by men who were unable to sign their names and therefore were constrained to put marks instead. Brindley and Stephenson were unable to read and write before they reached manhood. John Hunter was almost unable to read or write when he was twenty but he was a wonderful cabinet-maker—his chairs and tables were unexcelled by anyone in the trade. In later life, "I never read," said he, when lecturing his class; and pointing to an anatomical specimen before him, he added: "this, this is the work which you must all study if you wish to become eminent in your profession."

Being told that one of his contemporaries had charged him with being ignorant of the dead languages, Hunter commented: "I would undertake to teach him that on a dead body, which he never knew in any language, dead or living."

Earlier in this book I referred to Leonardo da Vinci. He was a great painter, sculptor, musician, mathematician, acoustician, architect and engineer. Copernicus's theory of the movements of the earth, and Lamarck's classification of animals into vertebrates and invertebrates, were forestalled by him. He discovered laws of optics, gravitation, friction, heat and light. He invented hydroplanes, diving bells, the submarine and the first parachute. He built machines for sawing, spinning, shearing, washing and pottery-making. He constructed artesian wells, mills of great variety, scales, the concave mirror, and the pendulum. When thirty

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years of age he began to teach himself Latin and mathematics, yet academicians professed to look down upon him, "because," said he, "I am not educated,—*I*, an inventor!" And it was as an inventor that he preferred to be known.

"The best part of every man's education," stated Sir Walter Scott, "is that which he gives to himself." Similarly Edward Gibbon declared: "Every man has two educations, one which he received from others, and one, more important, which he gives to himself."

Dr. C. E. M. Joad tells us, in *News Chronicle* of May 18th, 1950, that it has fallen to his lot to lecture to classes of women-teachers on Philosophy. He remarks that, "to put it mildly," it is not their "cup of tea", the lectures being "apt to conform to the celebrated definition of a lecture as the passage of a certain amount of miscellaneous material from the notebook of the lecturer to the notebooks of the students without passing through the minds of either.

" 'Why,' I have sometimes asked them, 'do you attend these so manifestly inappropriate lectures?'

" 'Because we want a degree.'

" 'What do you want a degree for? You have a perfectly good job as a teacher.'

" 'So that we can stop being teachers and get some other job.' "

The main reason for dissatisfaction among these English teachers is their wretchedly poor pay; but the quoted statement is reminiscent of what Pandit Nehru stated with regard to India.

A renowned English scientist told me that he found that Indian students of applied mathematics evinced the fact that their memories were, on the whole, far

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better than their powers of reasoning, consequently he had ever to be on his guard against being misled in consequence. A good memory is highly desirable—indeed one of my works is on *Memory-Efficiency and How to Obtain It*—but it should not be prized too much. Some persons do over-prize it, despite the statement of La Rochefoucauld: "Everyone complains of his memory, but no one of his judgment." I would beg of my young readers especially, not to treat the contents of books called "educational" as demanding or even deserving absorption. If pondered over in a critical spirit, they may become, in whole or in part, useful aliment capable of nourishing the mind, instead of lying in it (perhaps in two senses) as undigested and indigestible lumps which inevitably give rise to mental dyspepsia.

Further: A professional instrumentalist who came to me for psychological help said that, with the aim of getting to the top of his profession, he was observing and imitating whatever struck him as best in other players. I told him that he was on the wrong track. He would be better employed in observing and avoiding their defects. He followed my advice and attained his ambition.

Francesco Tosi, an eighteenth-century teacher of singing, finished his book on *Florid Song* with this noteworthy and paradoxical advice to students: "Learn from the errors of others. O great lesson! it costs little and instructs much. Of everyone something is to be learned, and the most ignorant is sometimes the greatest master."

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## *CHAPTER XIII*

# HABIT AND DESIRE

*"Most men employ the first part of their life to make the remainder miserable."*

—MARCHIONESS DE LAMBERT

"ALL is habit with mankind, even virtue itself," asserted Metastasio. "Man is a bundle of habits," runs a proverb. Such statements are hyperbolical but contain a strong element of truth.

Pray think of the aged man who, when released after long imprisonment in the Bastille, entreated to be returned to his gloomy, filthy dungeon, the habits there formed having become so strong that he felt utterly incapable of accommodating himself to new surroundings and the responsibilities which his liberty would have entailed. *At least*, that prisoner had been looked after!

When most of an ordinary man's life has gone, and the attainment of his one-time ambitions has become impossible or extremely difficult, there is likely to occur a tendency to avoid any work that is irksome.

The happiness that all would fain have is actually evaded by the means so frequently taken to procure it. Apathy is ruinous: what is desirable is that commonsense whereby emotional energy is directed into favourable channels. How often (alas!) do persons take an interest in scandals inasmuch as they fain would think that other persons (and especially persons of



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reputation and standing) are no better than themselves, or not so good after all; and would make others' shortcomings testimonials to their own merits!

Nothing is so conducive to happiness as the attainment of worthy ambitions. Though we all desire happiness, how many fail to secure it!—and so fail through mistaking phantasies for realities! Phantasies introduced into the minds of children lead to mistaken attempts to achieve objects, and even to mistakes as to the nature of the objects desired. Children thus influenced come up eventually against events and obstacles for which they are not in the least prepared, for they are entirely unexpected, and defeat occurs. Discouragement results in most instances, and there is apt to occur the desire to escape from the deep realities of life by whatever course appears to be open. Whoever is trained in phantasies acquires the *habit* of thinking phantastically, consequently there exists a lamentable confusion between things as they really are and things as the deluded would like them to be—but as they either cannot possibly be or cannot be without the concurrence of extremely unlikely circumstances. Naturally, therefore, there is a fluttering around to find something corresponding, at least in degree, to what is felt to be missing.

We all build castles in the air, and the propensity is markedly developed in novelists and other persons of creative aptitude, including scientists. But such persons usually keep the day-dreams within bounds, realizing full well their actual nature. That inclination sometimes occurs in slight degree during such sleep as is closely allied to day-dreaming, as when we say to ourselves: "This isn't real," and thereupon awake.

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And dreams can actually be governed by preliminary, confident resolve,—*i.e.* by auto-suggestion. For instance, as Dr. Reid stated of himself more than a century ago, if one habitually dreams that he is in a perilous position—say, on the extreme edge of a precipice, he may put an end to such dreaming by resolving that should a like dream recur he will reflect: "I am not one who would place himself in this position, so I will jump down." The tendency to dreams of this kind may thus be abolished.

By reverting to the memories of childhood, and to some extent of later years also, an understanding may be procured of motives, hitherto obscured, which indirectly led to our subsequent actions and lines of conduct.

The young child is at heart a savage, and we all carry—to some extent—the savage propensities into later life, and may be prone to carry out in imagination what we certainly would not perform. The poet Cowley, though describing the gaiety and versatility of his imaginary amours, nevertheless lacked the confidence to pursue a single real one. Dr. Tobias Smollett's novels are licentious in the extreme, but, apparently, he led an immaculate life.

Habit is progressive when it economises energy and allows it to be directed into new and useful channels. Habit is a hindrance when it stereo-types behaviour and interferes with mental plasticity, thereby preventing one from recognizing and welcoming that which seems too unusual.

Everyone contracts habits, some good, some bad, some of very trifling importance. What we should do is to try to have as many good habits as possible, and

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one of those habits should be that of changing habits whenever it is really wise to do so.

Whoever attempts habit formation or habit destruction—which really are identical—should heed the fact that virtues shade into vices,—e.g. miserliness and laudable thrift are alike in essence, though selfishness and benevolence are concerned. Sound judgment is essential to discrimination as to wisdom and generosity in conduct. Moreover, the fact must be grasped, also heeded, that the reason one does evil is never that it is evil, but because the performance affords, or seems to promise to afford, some pleasure to the perpetrator, or—as before implied—because the inclination seems to be too strong to resist.

Bad habits are not worth the price they exact, whereas good habits pay rich dividends. Normally, bad habits are more prone to become established than are good habits.

In order to recognise one's own faults, vanity must be held in abeyance. When the faults are discovered, there must be a willingness to abandon them.

It was related of St. Augustine of Hippo that when young and living a dissolute life, his mother Monica prayed for his conversion. So did Augustine himself, but his prayer ran: "O Lord, save me,—but *not yet*!"

Reluctance to part with certain pet faults is very prevalent. "I was born that way," persons say, "and I will not be deceitful." They might with equal sense, or nonsense, say: "I was born ignorant, and I will not learn."

The recognition and eradication of one's own faults is a branch of education deserving of close attention. "A fault known is half-corrected," says a proverb.

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That is true if "known" is used in the sense of real understanding of the fault; and such understanding applies to the causes—the *underlying* causes, I mean—of the trouble. Such can be the case with speech disorders; but, unfortunately, wrong notions act as perpetuators of the condition, and even increase it, for, so far from applying to the rectification of the trouble they cause discouragement through misdirection of energy.

Reflection can be useful, but not when it leads to increased morbidity or diffidence. One's attitude may be altered favourably through reflection on the past, but only when that reflection gives rise to optimistic resolve. When the origin of a stammer (e.g.) is realised, there is no use in morbidly digging up a thousand memories of distressing experiences; and I repeat that psychoanalytic successes, which in my experience are rare, are results of suggestion by the operator and faith in the procedures.

Some habits may be got rid of unconsciously, as by change of occupation or environment. Habits may be broken by discipline; or by violent and strong emotion (as by "conversion", or by love); or by resolve and assumption of capacity,—all which circumstances show that the proverb "One year's seeding, seven years' weeding" is apt to be misleading.

No one can amend a fault of which he is unaware, and it is wise to endeavour to ascertain, though not obtrusively, how other persons view our characters, capabilities and achievements. We should weigh the favourable alongside the unfavourable verdicts, and never give way to annoyance at adverse criticisms. We should criticise ourselves, and should realise that our

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enemies may help us unintentionally in the formation of correct judgments—and, fortunately without incurring any debt on our side. Nevertheless, be upon your guard against undue belief in an adverse opinion, and bring other persons' opinions before the bar of your own judgment.

Having discovered one's faults, and decided to get rid of them, one should mark carefully the nature of the circumstances under which they have been apt to occur, so as to be prepared, at any moment, with a right course of action.

Further: one should reverse the processes whereby the faults were acquired and retained. One has to so substitute a suggestion of the right for that of the wrong that, alongside future temptations—or rather, what would formerly have been temptations—a vivid conception of the right mode of conduct will occur.

Although one should realise what one ought to avoid, one should not emulate, in effect, the example of the injudicious cyclist who keeps his gaze riveted on the stone he wishes to avoid, instead of looking in the direction in which he would travel. Persons often dare not perform what they consider right: the picture of competency should dominate every just endeavour. Probably far more persons err through lack of confidence in themselves than from any other cause whatever, wrong-doing having but little attraction in itself. Possibly, if the full and final consequences of wrong-doing could be apparent on the surface, they would strike with fear the most daring and harmful criminal. The effects of our actions, good and bad alike, are cumulative and endless.

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## CHAPTER XIV

# PROGRESSIVENESS

*"They do me wrong who say I come no more*
*When once I knock and fail to find you in;*
*For every day I stand outside your door,*
*And bid you wake, and rise to fight and win."*
.....

*"Though deep in mire, wring not your hands and weep;*
*I lend my arm to all who say 'I can'."*

—WALTER MALONE, *Opportunity*

*"Be wise today; 'tis madness to defer:*
*Next day the fatal precedent, will plead;*
*Thus on, till wisdom is push'd out of life.*
*Procrastination is the thief of time;*
*Year after year it steals, till all are fled,*
*And to the mercies of a moment leaves*
*The vast concerns of an eternal scene."*

—EDWARD YOUNG, *Night Thoughts*

HAVE you promised yourself that tomorrow, next week, or when some fitting opportunity occurs, you will buckle-to and, perhaps, perform wonders?

Most of the incidents of life are unforeseen and unpreventable. Our attitude towards them is mainly what matters. If we view ourselves as failures we are rather on the defensive; whereas we should say to ourselves at every turn: "Can I turn this circumstance to advantage?"

Do you think you have but little ability? Perhaps



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you may be wrong,—may be excessively modest. Some say you should think yourself a success, then your actions will be so influenced that you will become a success. Perhaps! On the contrary, the thought that one is a successs may lead to inactivity and failure. Conceit is an obstacle, whereas a just judgment prompts aright. Endeavour to ascertain where you stand in relation to your fellows, and then—reflecting on how laziness is worse than useless—assume that you will do the best that in you lies to achieve success. Endeavour to make yourself able to turn what would otherwise be but passing events into opportunities.

Do not wait, looking about for persons with "a little influence" to help you. There is one person on whom you must rely if you are to achieve real and lasting success—and that person is Yourself.

An ideal, it should ever be borne in mind, is founded on a rational foundation, and strivings towards it are helpful in the giving of self-confidence. Progressive gains and progressive ideals result from wise endeavours.

Have worthy ideals. Aim high. Perhaps you won't quite hit the mark, but you will get nearer to it than you would have done had you aimed low. Still, as you change your position, or circumstances alter, your outlook will change also, and perhaps your new ambitions may be of a loftier nature than their predecessors.

An occasional failure or set-back is almost certain to occur. But, paradoxically, a man's failure is often his greatest success, for from it he may learn useful lessons. Wise alteration in schemes may result, and what was thought difficult or impossible of attainment may turn out to be nothing of the sort.

If possible, choose your work in accordance with

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your main aptitudes; endeavour not to be "a square peg in a round hole". An old Italian adage states: "Real skill and proper assurance united are invincible."

Endeavour to ascertain the causes of your failures and your successes. Do not fret over your failures; try to learn all you can from them; and try to better your successes. Make your present position a step to something higher. If the summit of your ambitions is far above you, whilst keeping that summit in view, plan to ascend the intervening eminences.

Opportunities lie on every hand, though an unfavourable mental attitude may conceal them, or may interpose imaginary obstacles. To, "bad luck" or the influence of others is often ascribed circumstances of our own making. Lucius well declared: "We are afraid of the obstacle without dreaming that very often we have created it."

"Lucky stones", charms, and such like, if believed in, may give self-confidence. Prayers and omens often lead to their own fulfilment in a similar way: but anything that induces superstition carries penalties; moreover, irrational expectation can be the actual cause of failure,—failure due to neglecting activity essential to success.

"What might I have been?" is not an useless question; but "What may I become?" is far more important. But, remember that it is the present, and that alone, which you really possess and which counts.

Our characters are not stationary. Our good points and our bad points are either on the increase or the decrease. Auto-suggestion can give speed and something approaching certainty to our endeavours.

"If you want to do your job well, get another," was

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the cynically-sounding advice of Dr. Harold Dearden, who, whilst writing his plays, carried on the practice of a nerve-specialist. "I find," he said "I am far better for switching off from the work I have been engaged on for some time and doing something that is entirely different."

A change of occupation commonly allows of ideas becoming properly domiciliated and thus more completely our own. It allows of unconscious cerebration to be carried on to the best advantage.

A proverb declares: "A bow always bent soon breaks." May I attempt to augment that sentiment? A bow continually strained needs more and more straining, and yet becomes less and less efficient, and finally breaks. I use the word "strain" advisedly inasmuch as mental work, apart from emotion, seldom, if ever, leads to nervous breakdown. We think necessarily all the time we are conscious, though long trains of thought may be unusual. What is mainly responsible for nervous breakdown is anxiety alongside other thought, and that anxiety leads to that strain — that serious enemy of effective thought.

However excellent some parts of an educational method may happen to be, in other respects they inevitably are prevented from producing anything approaching maximum good effects unless the basic principle of mental power is requisitioned. "Putting the cart before the horse" is a fault common in *orthodox* education, for, almost invariably, instructors appear to base their activities on the false supposition that all minds work in a like manner—which is very far indeed from being the case. Strain is the way — the straight and narrow way — that leads to Defeat; Ease

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—by which I mean "absence of strain"—is the wide and open way to Success.

The basis of good auto-suggestion should be *reason*. It should be used to emphasise truth, not to insert falsehood. Absurd suggestions and assumptions inevitably do harm. One should see what one has assumed that has been amiss (discrimination enters here), and why. Then one may see a right course open and should dwell on the thought of it. That attitude makes the matter clearer and clearer, and augments the good results of the auto-suggestion.

No one acts from reason alone; there must be the gratification in reality or in prospect of an emotion. The cultivation of the emotional side of one's nature is, indeed, essential to mental health; but such cultivation should be graded in accordance with one's needs.

Lord Bacon remarked that men are prone to overvalue their acquirements and under-value their faculties. From the social aspects there is something favourable to be said, for as Lord Chesterfield stressed to his son "Knowledge may give weight, but accomplishments only give lustre, and more persons see than weigh."

To those observations may be appended the value of a magnetic personality—which undoubtedly admits of cultivation.

Most persons and most animals other than human can sense fear and also, but in a lesser degree, kind feeling. An open and steady gaze, not obtrusive, is, or can be, magnetic. Nevertheless, personal magnetism is largely dependent on estimates formed by others! An excellent conversationist may be held, by one company to be absolutely charming, but by another company to

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be boring! Appearance is demanded by superficial persons; adherents to a certain code of manners may also be demanded; but both those "qualifications" may carry no weight in the estimation of another class, who may demand, perchance, above all else, a ready wit. And so on.

Nevertheless, there are certain qualities which are prized by most persons; and kindness without weakness; truthfulness without indiscretion; self-reliance without bumptiousness or arrogance; cleanliness without foppishness; even when allied to what is deemed plainness of feature, and delicacy of physique and constitution; are magnetic in general. Personal magnetism is thus, in degree, procurable as well as cultivatable.

In my book on *Rational Hypnotism* I wrote: "Although one may speak of moral culture as distinct from intellectual, their close intertwining should never be ignored. Perseverance and other moral qualities are essential to intellectual success, and discrimination — an intellectual quality — is essential to morality. As virtues shade into vices, discrimination is needed as much — if not more — for the governance of virtues, as for the avoidance of vices.... It may even happen that a person of much intellectual power in certain directions has a very serious deficiency of *moral* discrimination. Another person may possess the needful discriminating faculty, but lack the *desire* to do right: and still another is vacillating in disposition, lacks the ability, under the stress of temptation, to deny a little present pleasure for a future (though perhaps greater) benefit. On the whole, therefore, I conclude that, although there is sometimes such defect of character that the person concerned may fairly be described as

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suffering from 'moral insanity', the saying of La Rochefoucauld, 'Weakness is more opposite to virtue than Vice itself,' has ample foundation in fact."

"Growth," wrote Goethe in his *Autobiography*, "is not merely development; the various organic systems which constitute the man spring one from another, follow each other, change into each other, supplant each other, and even consume each other; so that after a time scarcely a trace is to be found of many aptitudes and manifestations of ability. Even when the talents of a man have on the whole a decided direction, it will be hard for the greatest and most experienced connoisseur to declare them beforehand with confidence, although afterwards it is easy to remark what has pointed to a future."

Rousseau declared: "Education's masterpiece is to make a reasonable man," and condemned as absurd the custom of attempting premature reasoning with children. "If children were capable of reason," Rousseau held, "they would have no need of education."

Children should be taught how to apply auto-suggestion, and as early as possible. The contemplative mood should become a commonplace to them. Educational measures certainly should not omit what may reveal brilliant capacities in hitherto apparently mediocre or obtuse individuals.

The famous Earl of Beaconsfield (then plain Benjamin Disraeli) when a young man had determined to enter Parliament, and offered himself as a candidate for a vacant borough. He was opposed by a local celebrity who, in his speech to the electors, made a point of stating "I *stand* upon my knowledge of the town and its needs," "I *stand* upon my connection with the

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borough," and so on, and so on. The expression was repeated so often that the audience could scarcely fail to notice it; and when young Disraeli rose to speak, a man in the audience shouted out: "What do *you* stand on?" Without a moment's hesitation, Disraeli responded: "*I stand*, Sir, *on my head.*"

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# APPENDIX

When, in May, 1922, Coué and I first met, an intimacy was soon established through which I had excellent opportunities for a study of him, his procedures, and his outlook. What he imparted regarding himself included so much of interest that I expressed the opinion that an autobiography of himself would be widely welcomed. He demurred. "An autobiography", he wrote to me, "is too pretentious and denotes in the one who writes it an ostentation which I have not, and which I do not wish to appear to have." He further averred that, in general, persons are likely to be too favourable judges of themselves.

Soon afterwards, Coué forwarded to me a pamphlet written by Charles Baudouin and printed at Nancy that year. It was entitled: "M. Emile Coué et l'oeuvre de sa vie", but contained various errors — some of which Coué pointed out to me. If, after perusing the pamphlet, I felt disposed to write his life, I was authorised to write it, and he would supply me with such particulars as I might deem necessary. I accepted the invitation, adding — with Coué's expressed approval — that the biography would steer clear of anything approaching sickly adulation. The book was completed and published a decade after Coué's demise and was entitled: "Emile Coué: the Man and his Work". It had a very favourable reception, but, owing to wartime, fell out of print: consequently, I propose to dwell a little here on certain matters liable to be overlooked in relation to my present subject.



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Coué's association with Liebeault is frequently misrepresented. For example: Clarke L. Hull, in his *Hypnosis and Suggestibility,* tells his readers that, after meeting in 1885, Coué "studied and practised hypnotic suggestion according to Liebeault's technique", "brooded over the matter for a period of twenty-five years", but later "abandoned the trance entirely and depended wholly upon waking suggestion". In reality, Coué's association with Liebeault consisted solely of two half-hour visits, one in 1885 and one in 1886. At that time Liebeault had renounced his earlier disbelief in mesmerism but retained his belief in "suggestion" and auto-suggestion. He did not demonstrate, for Coué's edification, his mode of dealing with new patients but with persons with whom he had previously dealt,—and with them he slightly pressed fingers against closed eyelids, from which procedure slumber seemed to ensue. Coué was impressed, but—very naturally, under the circumstances—failed in his own experiments, and let the matter drop. Fourteen years later, an American Correspondence Course, despite its numerous theoretical errors, led Coué by degrees to the formulation of his own first theory and its resultant practice. Previous to his pamphlet on Coué's life, Baudouin, in *suggestion and Auto-Suggestion,* attempted a detailed exposition of the theoretical principles underlying Coué's practice; but, though Coué felt indebted for the attempted support, he declared in *The Statesman* (Calcutta) of 16th April 1922: "My theories are exceedingly simple and it is a mistake to make them complicated. They need no long explanation and I have myself reduced them to a few pages." Further: *The Encyclopedia Medica* remarked that

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Baudouin's "exposition" showed "much ingenuity" but "unfortunately introduced psychological conceptions which produce confusion." Similarly, professor McDougall wrote, in his *Abnormal Psychology* (1926 edition, p. 123): "I fail to discover in his expositions any intelligible theory of the alleged process of auto-suggestion."

The notion, and indeed the positive assertion, that Coué confined his practice to his auto-suggestion technique is incorrect. With many of the persons whom he described as "unable to help themselves" he was accustomed to employ a metal disc which, whilst giving suggestions, he moved round and round in circular fashion, a little away from the patient's eyes.

Early in 1925 I proposed the employment of gramophone records to take the place in a measure of hetero-suggestion in person, and to augment hetero-suggestions previously given, but never to supplant hetero-suggestion entirely. Rather later, Professor (Dr.) Pierre Vachet drew attention—in France especially—to the use medical men could make for emphasising their precepts. Since then, a widespread abuse of the medium has taken place. The meaning, and therefore the effect, of a suggestion being dependent to a not inconsiderable extent on preliminary impressions that have been made on the recipient's mind, a given suggestion may call up, by association, widely different trains of ideas. It thus transpires that operators are liable to propagate, through ignorance or intent, notions that are incapable of good results. I hold that, whatever may happen to be the medium, extreme care and intimate knowledge of characteristics need to be kept in mind throughout. It is hardly possible for

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gramophonic treatment to be effectively employed except by a genuine expert.

When in India during 1949, I dared to hope that, in accordance with what I endeavoured to impart in broadcasts especially, I should have the pleasure of employing *radio*-mass-hypnotism for promoting road-safety and for fostering the progressive aims so observable on every hand. I was told that, though radio officials would have welcomed the procedure, a section of the government surmised that, though wrongly, sinister motives might be suspected. In 1955 I carried out under government sponsorship in Australia, and in every part of that continent, the scheme I had in mind. The public was informed by me regarding the nature of rational hypnotism, and, in addition to the *radio*-mass-hypnotism I carried out, definite instruction in auto-suggestive technique was included. Before my departure I was promised by the officials mainly concerned in the project that the matter would not be allowed to become fallow, and that, from my scripts, broadcasts would be carried out from time to time.

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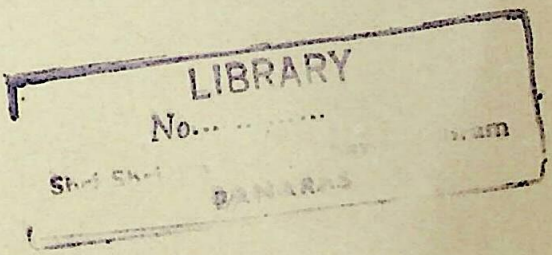


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